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THE WOUND STRIPE

ONE Saturday evening, when the last Loan Drive was on, the writer walked up that section of Park Avenue known as the Victory Way. There he saw German guns, large and small, with the camouflage still upon them. Huge pyramids of helmets bore testimony to the fact that whatever the boche might claim, the war ended because he had been defeated. There were crowds of people, bands and speakers. Soldiers there were in large numbers—men with stripes of silver and gold upon the left sleeve, indicative of the spirit which had actuated them and also of the position they had occupied in the moment of world peril. One saw them not unmoved.

But that which made the lump come into the throat and hastened one's breathing was the sight of the men who had come from the Grand Central Palace, now used as a hospital—men with the gold braid on the right sleeve, the wound stripe. There they were, these men, with pallor and traces of suffering still on their faces; men with armless sleeves and sightless eyes; men who are always going to be a little poorer because of what their devotion to an ideal has cost them—these men with the wound stripes.

The Expeditionary Force was confronted by the Hindenburg Line in the Argonne Forest, and the counterpart of this opposes the church. No soldier could make his way through emplacements and entanglements, heavily armed, without paying the price. But the point is that those doughboys paid it. The writer met two of them the other day. One had gone for seventy-two hours without food when the fighting was at its worst because he was bound to reach his goal. The other, suffered for weeks uncared for in a German hospital because of his vision of a task which must be completed.

We speak of the Church as the Army of the Lord and we say that we Christians are members of that Army. Have you, fellow Christian, a wound stripe on your sleeve? Are you entitled to one? Should you not be entitled to one by this time? What has the fight cost you thus far? Is our fighting the counterpart of that in the Argonne? Are we poorer because of our membership in the Church Army? Is there always going to be a bit of a limp about us because we have been in the fray? Has our contact with the foe been so immediate and our resistance and onset so determined that it has meant pain and loss? Has the church been to us a matter of life and death?

One remembers that these are summer days and one is also reminded that in summer days even the church must relax. Aye! But this summer we must think, too. The last year of the Tercentenary period is at hand, with its presentments of goals which must be met. Reconstruction problems with which the church alone can cope surround us. How about our membership in the church? Does it find its counterpart on the parade ground or in action? May the sight of the wound stripe these summer days be to us all a healthful reminder.

---W. S. B.

THE PASTORS' SECTION

PLAIN RELIGION

By George W. C. Hill, D. D., New Britain, Conn.

A MAN is usually attracted by any comment on the particular thing he aims to do. He may not believe it, he may not welcome it, he may even resent it, but it, nevertheless, draws out his interest. Accordingly, every minister has been interested in the various criticisms which have appeared from time to time during the past few years, on the church, Christianity and preaching. Some of them have been particularly pointed and illuminating. Some have been only tiresome. We have been told that the Christianity of the present day is only a "milk-fed Christianity;" have been assured of the "utter unreality of the old sentimental religion." It was said of the men at the front or in service in our camps at home, that "the majority have not the foggiest idea of what Christianity is all about." As interesting and suggestive as these comments may be, I have found more helpful that of a college lad, made some years ago in a letter to his parents. Said he, "I never hope to be a parson, but if I should be, I would learn to hit the nail on the head and then stop hammering the board. We want plain truth and not a lot of classical rot." The language is not elegant, but it is frank, expressive and mightily suggestive. In all these varied comments there is no question as to the meaning. There is evident a heart hunger for something simple.

It is one of the most interesting facts of life that the more narrow and restricted the use of anything, the more complex it may be. If a physician were to write a book on medical practice or surgery for a society of physicians, he could fill it with technical and scientific detail and expect it to be understood. If, however, he were to write a similar book for the general public, it must be put in plainer terms. The wider the use of the book, the more need for plainness in its language. Now religion falls into this class, for religion is not something for a few select persons of means or leisure or religious inclination or women or children. Religion is for every one—for the myriads of men and women differing in temperament and nature, condition and circumstance, inheritance and training, race and blood tradition. It must, then, be necessarily simple. It must mean the same to all. It cannot mean one thing to a laborer and another to a banker. It cannot make one requirement for an employer and another for his employee. The learned and the ignorant must alike come under its demands.

This is further to be noted when it is considered how religion answers a universal requirement of human nature. It brings what all men need. There are certain experiences common to us all—experiences of perplexity, pain, temptation, sin, sense of failure and defeat. Against these all men and women sooner or later need equipment. Moreover, to every thinking person certain great questions present themselves for answer. Who has not at some time pondered the sort of being he is, with his varied faculties of body, mind and spirit? Why is one constituted as he is? For what purpose is man in the world? Toward what is humanity going? The mere suggestion of this fact is sufficient to indicate the necessity of that which shall

in some way answer the inquiry of every earnest soul. What a palpable wrong to a perplexed and inquiring humanity if the Christian religion were understandable only of the learned or the shrewd—if it came only in high-sounding phrases and involved language. Most certainly it did not so come at first. Jesus spoke so simply that it is recorded "the common people heard him gladly" and followed Him. That He spoke plainly and to the point, we know. Yet today religion holds much that is difficult of understanding. There are questions that only persons of specific training can answer. With many denominations and sects, and a veritable tangle of religious interests, with doctrines, forms, creeds, ceremonies, bewildering in number and character, is it any wonder that some men ask, "Well, which is right?" "Whom shall I believe?" It is not surprising that out of this war experience there has been placed a big interrogation point after these things and that the men have challenged the reason and even the necessity of them.

In reply to this challenge, it is to be said that these various matters are ascribable not to religion but to the philosophic treatment of religion. It is inevitable that men should differ in explaining or interpreting any principle. The principle of government is a relatively simple one, but the administration gives rise to parties which are purely of the scientific or philosophic side of government. Likewise it is with religion. Nothing is plainer in our common life and work than the fact that we can get immense enjoyment and good out of living without any knowledge of philosophy. The thing of the greatest importance is, whatever your creed or idea of church government or plan of atonement, the sort of spirit you carry in your heart, and whether or not you are gaining each day something of a rich and Christly manhood.

Whatever place creeds or forms may have in the church, let us not be misled by them, because at heart religion is absolutely simple. This we learned from all faiths during the great war, when Protestant, Catholic and Jew all worshipped or partook of communion, times without number, in the one building and the same room, thus virtually confessing the inherent and fundamental simplicity of true religion. If, under war conditions, the simple heart of religion may thus be shown, why should we go back to any **other situation when this necessity has been removed?** Why? Religion is loving God and striving to emulate Jesus Christ. The inner courts of God's Kingdom are reserved for the simple in heart. When Jesus says to us, "Follow me," then it is for us to rise up and follow Him—and keep on following, each in his own sincere way. Nothing more is expected of us by Him, and the day will most certainly come when nothing more will be expected of us by men. Let us do all that we can to hasten this glad time.



A SPIRITUAL MANDATORY

By Lewis T. Reed, D. D., Brooklyn, N. Y.

NO thoughtful man deludes himself with the idea that this external and formal peace which the nations are about to sign puts an end to the problems of the world. Mr. Vanderlip spoke truly when he said several months ago, "We once thought of a peace without victory; we are now menaced with a condition of victory without peace." Problems have arisen since the armistice that are as intricate as those with which the world had to deal when the German armed power was thrusting against the

eastern and western lines. The problems of the world seem at first appearance to be the problems of food and industry. In reality they are the problems of the intellectual and spiritual life.

We are indebted to the Peace Conference for an expression which, if it is not new to diplomacy, is at least new to our common speech. To certain Powers that are presumably strong, intelligent and endowed with a moral purpose, is given the care of certain areas of the world whose populations are either undeveloped or so weak politically that they are incapable of establishing an autonomous government. These mandatory Powers receive their authority from the League of Nations, representing the final and highest voice of civilization, and to the Council of the League of Nations the mandatory Powers are to give an account of their stewardship from time to time. For the first time in history, nations that are strong are entrusted with the government of territories that are weak, with an express responsibility for the physical, moral and spiritual improvement of the inhabitants of those lands.

It is possible to borrow this political term and to apply it to the spiritual world. To the question, "Is there any organization in the world that has a view and an authority that can be of supreme value in a world that is groping in the twilight," I would reply, "The Church of Christ is a spiritual mandatory, commissioned by God for the administration of the disordered provinces of humanity. The Church of Christ has received a mandate from God, revealed in Jesus Christ our Lord, who has said, "Go ye into all the world and make disciples of every creature," and the sincere, devout and intelligent execution of that mandate by Christian men and women contains more of hope for the world than any other scheme or theory that has been presented to the confused and embittered minds of the nations.

There is one condemnation that has to be passed upon all plans, economic, social and political, that have been proposed for the reorganization of the world, namely, their selfish, sectional class character. In vain do we search for that wide vision, large understanding, deep sympathy, human comprehension and divine uplook that are necessary in every system that is to endure and permanently benefit mankind. Economic systems which often have a long reach into human relations have frequently been of benefit to some particular class for a comparatively short time, but unless these systems can rid themselves of the class consciousness they not only fail ultimately to be of help, but they bind and imprison human beings that seek to move out into the wider and fuller and kinder relations of human life. Neither Bolshevism, nor trade unionism, nor internationalism, nor nationalism are competent to be the mandatories over the human spirit because of their very limitations.

But there is one institution to which has been given the truth that in two thousand years has never been outgrown, and that rightly accepted has no prejudice against any class and no limitations on its expansion to meet any human needs. One characteristic of the Church of Christ that gives some measure of its value is the universalism of Christian truth. Jesus came to speak His message to all men, regardless of class, and to redeem all mankind of every nation under the sun. The Church of Christ, therefore, if it be true to its Lord, holds the one great essential of a spiritual mandatory, namely, the Word—the Law that is universal in its applicability. To the Church of Christ has been given the great commission to speak the eternal, universal word given us by Jesus Christ our Lord, in the proclamation of which and its reception by mankind, is the only hope of life.

This divine and compelling charter, in which are named our rights and

duties, ought to be an incentive to every Christian and a summons to every church. Our anxiety should be, not in behalf of the truth that has been committed to us, but in regard to our own worthiness to bear the commission and to administer the authority of Christ our Lord. The Church of Christ needs to be delivered from the sins that are the sins of the world, which have often enfeebled its service and rendered ineffective its work. The authority of which I speak is not the authority that the Church of Christ has often sought to exercise either by physical compulsions or by invoking the terrors of the supernatural. Far be it from any of us in this day so to misinterpret the word and spirit of Christ. The spiritual authority that is given us is the authority that is always inherent in love that never fails in sympathy and in faith that does not admit the hideous shapes of fear. When the Church of Christ interprets thus the word of its Lord, it carries an authority and upholds an ideal before which the rebellious and disordered minds of men and women will bow.

On the other hand, the declaration that the Church of Christ is a mandatory from God on high for the salvation of men and women, we need to present with the note of authority to those who know not Jesus Christ. Let us make clear to the world that knows little of the Gospel of Christ the fact that the churches of our Congregational order, believing that they hold the primitive, essential faith of the Christian Church, can present the very ideal of democracy to a world that is charmed at the present day with the word "democracy." Have the laboring classes that are in rebellion against classes and ranks and orders ever realized that a great body of Christian people in this country have always been free from classes and ranks and orders, and have believed in, labored for, and looked forward to, a universal Christian brotherhood? I make bold to say that in the churches of our order we have tried at least to teach the life of Christ unadulterated by human views. For example, there are some fanatics, who call themselves internationalists, believing that internationalism is a new conception in human civilization. Congregational missions have been international for more than a century and the Christian Church has been an internationalist organization throughout its whole history. Is there a party of social democrats in the world? The Congregational churches were a social democracy from the day of their foundation, three hundred years ago. The very bond of union that is strongest among us is our brotherhood in Christ Jesus, with Him and with one another. Does the proletariat ask for a higher chance in life, for the open door of knowledge and opportunity? Humbly, but firmly, would I assert that the outstanding characteristic and the greatest glory of our Congregational churches through their history for some hundreds of years before socialism had a name, has been that they have held open the door of school and college for high and low, black and white, in every land where those churches have been known. I would that in these days, when men are crying, "Lo, here; lo, there," and seeking an escape from the fearful penalties of this war, they might all learn that the Kingdom of God is within them, that the word of Christ is the final word of governments and of society, and that obedience to the spiritual mandate is the only way of escape in the end to the conditions of peace and order that they crave.

Every Christian ought to know that no commission that can be given by any hand whatsoever can compare in authority with that which has been given to the Church of Christ by the Most High Himself. Our sword is our faith; we are shod with the gospel of peace, and Christ is the Captain of our hosts.

THE TERCENTENARY EVANGELISTIC CAMPAIGN

THE EVANGELISTIC PROGRAM FOR 1919-20

By Frederick L. Fagley, Executive Secretary, Tercentenary Evangelistic Committee

MRS. JONES was talking to Mrs. Smith one day, when young Jones, clad in his baggy clothes of home manufacture, appeared around the corner of the barn. Whereupon said Mrs. Smith, "Mrs. Jones where do you get the pattern by which you cut out your boy's clothes?" "Pattern," replied Mrs. Jones, "I don't use any pattern. I just take a look at John and then begin to cut." This remark is typical of the attitude of many who fail to plan a program.

But the day when any man may expect to keep his work going and to keep ahead of his work without a well-laid plan is past. The farmer plans his rotation of crops years in advance. The merchant buys his Christmas goods for next year while he is still selling this year's supply, while the pastor who is to meet in any adequate way the demands upon him will plan his church year and formulate a program including the major items of his work in advance.

The best time for the minister to make out his program is before he goes on his vacation, when he has in mind the experience of the year past. To be of as much help as possible to our pastors, the Tercentenary Evangelistic Committee has outlined the following tentative program and is preparing helps for the use of ministers on these items.

In considering the program for 1919-20 ministers will want to give consideration, of course, to the Every Member Canvass culminating in the Drive December 7th, and also to the missionary education program. This list simply tries to present some of the items of religious work that should be considered by each pastor when formulating his year's program.

TENTATIVE PROGRAM FOR 1919-1920

September—October

A Fall Church Rally with an Enlistment Campaign to secure Voluntary Workers for various church enterprises.

November—December

Yearly Canvass for New Families and Sunday School Pupils.

January—February

Interdenominational Week of Prayer.

The Enlistment and Training of Personal Workers.

Pastors' Retreats and Conferences.

Enrollment of Prayer Groups for use of Prayer Calendar.

Enrollment of Pastor's Training Class.

March—April

Weekly Meetings of Pastor's Training Class.

The Constructing of a Constituency Roll of Prospective Members.

A Campaign of Advertising.

Devotional Services at the Church (in auditorium if possible) for a period of at least one week preceding Easter.

Union Good Friday Afternoon Services in every Community as far as possible.

The Easter Ingathering.

The PILGRIM MEMORIAL FUND

\$5,000,000—To Provide for the Veterans of our Ministry

MEMORIAL FUND NOTES

By William W. Scudder, D. D.

THERE are some facts you ought to know about the Pilgrim Memorial Fund Campaign. When you have read them pass them on, for everyone likes to know about anything that is as live and "up and coming" as this is. Besides we want every Congregationalist to help "push on the reins," and he will push much more merrily if he knows something about it. So pack him full of these facts.

First: This is just about the most popular move our Congregational churches ever made—as popular as the Every Member Drive. Church after church doubling and trebling the amount asked of it; state after state exceeding its quota. Great! Isn't it?

Second: It will have to be a whirlwind campaign. To get out of the way of the big Interchurch World Movement we must crowd the work of a year and a half into six months. Between now and December 31st, we must raise three millions of dollars. Yes, better than that; for the vacation season is on and our churches will not get up a full head of steam before the middle of September. That means practically three millions of dollars in sixteen Sundays, or a fifth of a million each week. Can we do it? Yes we can, for we are going to.

Third: Even now it is coming with a rush. Twenty men are giving all their time to the work. Scores of pastors generously released by their churches are planning each to give a month or more to the campaign. Dr. Swartz and his helpers are organizing state after state in their effective fashion. Maine has just voted to be canvassed during July and August. Connecticut has agreed to raise \$660,000 and will probably make it three quarters of a million, beginning September 1st. The Pacific Coast will tackle nearly half a million, to be raised by November 15th, so as not to interfere with the Every Member Drive on December 7th. Four new girls joined our forces last week to help sort and tabulate great piles of pledges waiting to be listed. This makes six giving full time to that task. Thirteen thousand pledges are in hand. By the time you read this you can safely add two or three thousand more. June 6th, \$821,487 had been recorded, with hundreds of subscriptions yet untouched and hundreds more on the way in the mails. Without doubt \$900,000 has been secured and before the summer is over we should pass the first million.

Our genial Executive Secretary of the Pilgrim Fund is shanghaiing men right and left, and the Boards are assisting him shamelessly. Secretary H. H. Kelsey, father and mother of the Every Member Drive, has been loaned by the American Board to put this across on the Pacific Slope. From the National Council office Secretary Scudder comes to take charge of "Publicity". The Home Extension Boards have released Treasurer C. H. Baker for part of his time to handle the financial problems. Rev. W. S. Beard of the Home Missionary Society, has been commandeered to lead the forces in Connecticut, with Ex-Governor Simeon E. Balwin, LL.D. as Chairman and Dr. O. E. Maurer, Secretary of the State Committee. And so it goes!

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Solicitation is being made for a Ford for "The Little White Church on the Hilltop," in order that the pastor of the adjoining church may take on the care of this field in addition to his own. Contributions will be gladly accepted from any, who, having heard the editor tell the story, have become interested.



We are glad to announce that a set of the stereopticon lecture, "The Picturesque Southwest," which conjointly illustrates the work of The American Missionary Association and The Congregational Home Missionary Society, has been deposited in the offices of the former organization at 19 South La Salle Street, Chicago. Appointments for it may be made by addressing Rev. Frank N. White, D.D., at the above offices.



In the past it has been the custom for each denomination to secure the textbooks from its own denominational board, and we are prepared to supply our constituency with both the senior and junior textbooks for this season. The former, "Christian Americanization: The Task of the Churches," sells for seventy-five cents in cloth cover and for forty cents in paper. The junior book, "Called to the Colors," costs forty-five in cloth and twenty-nine in paper. Let us have your orders as soon as possible.



On May 2nd, one of our workers, the Rev. C. K. Stockwell, Assistant Superintendent of Montana, passed into the larger life. Mr. Stockwell had for some years been employed jointly by the Home Missionary Society and Sunday School Extension Society. He had been in failing health for a long time prior to his death, but felt that he could not leave the work in which he was so much interested unless absolutely compelled to do so. Our united and loving sympathy goes out to the bereaved family.



July is one of the months set aside for featuring home missions under the Tercenary Chart plan. Consult the Home Missionary Society's section of the June magazine (page 145) for suggestions as to methods; also the article in this number, entitled "Helps for Work with Children." This time the key thought is the responsibility of the church for our Mexican brethren in the Southwest. The Hero Story, "Doña Rosalia's Water Jar," by Mrs. Honora DeBusk Smith, will be found well worth the telling.



The following new leaflets are now ready for distribution and may be had free upon application to this office: "Americanization," a reprint of articles by Superintendent Soule of Connecticut, which appeared in the magazine for April and May; "Doña Rosalia's Water Jar," the Hero Tale for use in the Sunday Schools during July; "A Christmas Tree Under Difficulties," by Rev. Jesse Foster, and "The Waterbury Way," a description of a wonderfully effective canvass made by the men of the Second Congregational Church of Waterbury, Connecticut.

BRIDGING THE CHASM BETWEEN THE CHURCH AND THE RETURNING SOLDIER

By Rev. Lawrence A. Wilson

(EDITOR'S NOTE.—The author of this article was for some years prior to the war pastor of the Congregational Church at Butte, Montana. Before the organization of this work Mr. Wilson toured the Eastern part of the country in its behalf, and we are sure that his stirring addresses on "The World's Greatest Mining Camp" have been remembered by many. After the outbreak of the war Mr. Wilson became Religious Work Director at Camp Lewis, and later, Regional Religious Work Director in France, to which country he has recently returned.)

THE ancient title of the head of the Roman Church suggests a function which sorely needs to be performed by modern church leaders. He was the "Pontifex Maximus"—the greatest bridge builder. What yawning chasms today are waiting to be bridged between the churches and the masses!

The church leaders of the Pacific Northwest have been engaged in a new project of bridge building. They are laying planks across the gulf between the church and the returning soldier. Four significant gatherings, called "Camp-to-Church Conferences," have been held in this district. The first three, which were convened at Camp Lewis, considered the problem from the camp end. The last one, held at Seattle, looked across the chasm from the side where stands the church. Approaches were faithfully laid at each end of the proposed bridge. The church leaders and the camp workers were frank and direct in the criticisms and suggestions which were mutually exchanged from their respective ends.

It developed that several factors have combined to force open the breach between the church and the soldier. The fundamental one was suggested by the officer, who, in reply to a request to hold a religious meeting, said, "Don't forget that the prime purpose of this camp is to train soldiers to kill Huns." There has been an inevitable dulling of the finest spiritual sensibilities. The soldiers have almost completely lost their sense of the sacredness of the Lord's

Day. Sunday sports have banished the old associations of that day. The conventional props and stays are gone. The experience of social solidarity has prompted the soldier to turn a deaf ear to the appeal to give first consideration to the saving of his own soul. For better or for worse, the church will utterly fail to get from him a hearing for the traditional form of individualistic message.

Camp Lewis Y. M. C. A. promoted a campaign to popularize the church among the soldiers. The interpretation of the church did not take the form of apologetics. Instead of telling the soldiers about the church, the attempt has been made to give a concrete example of what the church actually is and does. All of the services and functions of the normal church have been maintained in the "Y" buildings. It is amazing how, on Sunday mornings, the plain and ugly huts have been transformed by a few deft touches into a churchly aspect. It is difficult to believe that this scene, which prompts the boys spontaneously to remove their hats, was the night before the place of a boxing bout or a jazz entertainment. In place of the wrestling mats on the platform there have appeared a pulpit, a piano and choir seats. Rugs have been placed on the aisles. Ushers are on hand to give the whispered suggestion, "On your toes." The net result is a deeper reverence in the attitude of the soldiers in attendance than I have usually seen in churches. The soldier boy returns from this service to his barracks glowing with

the inner warmth which comes from the sense that he has listened, not to a "talk" or a "sing," but to a gospel sermon. And when he writes to his mother that afternoon that he "has been to church," he means by that statement just what she understands by it.

The Bible classes; the "S. O. S.," or "Soldiers' Own Service," at which the Christian Endeavor topics are used; the prayer meetings; the baptismal and communion services, in which the chaplain is invited to lead—these and other normal church functions prevent the soldier from losing step with the church. The Y. M. C. A. in the camps has not sought to usurp the functions of the church or in any way to supplant the church; it is simply seeking, by the most direct possible method, to interpret the church.

In each of the Y. M. C. A. buildings in Camp Lewis there have been classes in the study of Jefferson's "Things Fundamental." More than four hundred men who are looking forward to definitely Christian work have thus been kept in line as to their doctrinal thinking. A campaign for recruiting for the Christian ministry has resulted in more than seventy strong young men deciding upon this calling. Classes in Christian leadership have also been conducted in each "Y" building for the training of community leaders inspired by the Christian motive. Vocational guidance has been furnished by experts, and men have been urged to choose their calling according to the same standard by which they might elect to enter the ministry. That is, the issue has clearly been drawn between choosing a vocation in which one can "make his pile," and selecting the one in which one can make the greatest contribution to the life of his day. Supplementary to this training, Dr. Frank Dyer, of the First Church, Tacoma, has been giving lectures on "Applied Christianity." Other Congregational leaders

who have co-operated in this program are Dr. Frederick T. Rouse, Dr. H. C. Mason and Rev. Roy H. Campbell.

Special demobilization meetings have been held for men about to be discharged from the service. At these meetings nearly ten thousand men have signed the following pledge card, indicating also their home address and the name of the home church:

"As I enlisted to fight with my comrades for the cause of my country and of humanity, I now purpose in civilian life to enlist in those organizations in which I can continue a crusade for the betterment of my community and of mankind"

And those ten thousand men meant it! There was a look of deep earnestness on their faces when they were thus expressing their appreciation of the responsibilities and opportunities back home. Because these meetings were held under military auspices it was not possible specifically to mention the church in the phrasing of the pledge, but it is now definitely up to the church to which the pledge card is sent. Can it qualify as an organization in which the men can embark on a genuine crusade? Has the church the crusading spirit? The men will soon find out.

These, then, are some of the planks which have been put into the structure which is reaching over the chasm from the camp side. What of the approaches from the church side? Here are some recommendations which were presented by the writer at the Seattle conference on the church and the returning soldier, and which were adopted by all the churches represented:

1. That a special effort be made to give each soldier a warm welcome.

On the whole, a hospitable attitude toward the churches has been created in the soldiers. Most of them will give the church "the once over." Here is the church's chance. If the soldier's impression is unfa-

vorable, he is lost to the church forever.

2. That the churches adopt the policy of the open house.

The soldier has been accustomed to seeing all welfare buildings open day and night. The church with the open door will attract him. The apparent exclusiveness of the church whose doors are open only for a few hours when Sunday services are held will disgust him. After all, services are not "held" but "rendered."

3. That frequent social functions be held, to meet the social cravings of the soldier which have been aroused in the army.

All the club rooms and social paraphernalia in the category of institutional religion will not meet the need. They are all as sounding brass and clanging cymbal if the spirit of sociability is lacking—and, after all, the spirit of sociability is not far off from the Christian spirit.

4. That the organization known as "Comrades in Service" be perpetuated in the churches.

The "Comrades in Service" are those who have signed the Y. M. C. A. card, pledging themselves to render services along specified lines, educational, musical, social, recreational or religious. An organization of those who have thus signed has been begun in the camps. While it is not desirable to foster the spirit of clannishness, still there is bound to be a comradeship founded in barracks life, which it will be advantageous for the churches to utilize. It is inevitable that under some auspices the returning soldiers will club together, as have always the members of the G. A. R.

5. That no distinction be made between those wearing the gold and the silver service stripes.

Those who have not seen service over seas are extremely sensitive over any disparagement of their silver stripes. They simply were where they were because they obeyed orders, as did the men who got over seas. In many cases men had pecu-

liar talents that made their remaining in the home camps necessary for the good of the service. The church will exalt the democracy for which all strove, if it sees to it that every returning soldier is treated alike.

6. That the church do its utmost to secure jobs for the returning soldiers.

The men do not want positions of preferment; they want "jobs." This is their primal need. Here is a splendid opportunity to demonstrate the effectiveness of practical Christianity. "First, that which is natural; afterward, that which is spiritual."

7. Tell the story of the Cross and the soldier will listen. If it is the real thing, he will recognize it and revere it. He has come to have a deep regard for the essentials of the Gospel of the Cross—courage, fidelity, unselfishness and humility. But if the first time he goes to church, he hears some peanut-headed pulpiteer devote all of the sacred hour to a denunciation of cigarette smoking or card playing, he will spew that church out of his mouth.

8. That larger opportunity be given for rousing congregational singing of the best hymns.

The folks at home will be surprised to discover how their boys have learned to sing while in the army. Not only have all the welfare leaders encouraged singing under trained song leaders, but men have been detailed to learn to sing by the military authorities. Army officers have recognized that singing has bouyant effect upon the morale. Almost invariably, when soldiers have been asked in what respect the church must be changed to meet their desires, they have replied, "It must have more jazz." The writer has often sat near soldiers in church. He has watched them twitch and squirm during the desultory choir anthems and the vain repetitions of notices, and he could hear them exclaim, "Let's go!"

9. That positions of responsibility on church boards and committees

be given to the returning soldiers.

This may mean that some dear gray-haired saints who have held the positions for forty years will have to abdicate. But the soldier is not going to remain long attached to a church which does not give him something to do.

10. That returning soldiers be given leadership of classes of boys studying the textbook, "From Reveille to Taps."

This book was edited by Rev. A. W. Palmer, of our Central Union Church, Honolulu. It is a study of Christian doctrines couched in military terminology. Many of the catchy bits of soldiers' slang are used, and the book would be really studied by any live boy. With a soldier teacher it would be hard to find a room in the church large enough to hold the boys who would flock to the class.

11. That Sunday School classes be organized for the study of the Y. M. C. A. soldiers' course, entitled "New Testament Ideals for the Present World Task." This course was begun the first of the current year, and extends over a twelve-month period. Many soldiers who began the course in camp would be glad of an opportunity to continue the study of it in their home churches. It would be of real interest to any forward-looking people, passionately devoted to the interpreting of Christianity in terms of present world needs. Copies can be secured from the Religious Work Bureau in New York.

12. That classes in the study of modern missions be organized for soldiers.

The American doughboy has become a world citizen. He can never

again have that provincial outlook which says, "I believe in looking after the needy in our town, but I don't believe in missions." He sees that this war was brought on because Christianity had not become internationalized. He had learned that distance does not lessen need. The soldier is right now in a mental and spiritual state calculated to make him an enthusiastic partizan for missions, home and foreign.

13. That as many ministers as possible avail themselves of the invitation to visit the camp and learn the soldier viewpoint.

The Religious Work Department of Camp Lewis arranged to provide a cot and a place at the soldiers' mess for a dozen visiting ministers each week. They were not necessarily speakers, but served the boys behind the canteen counters and in the barracks. In this way they came to understand the soldier psychology and to learn his vocabulary. In turn, the soldier gets used to rubbing elbows with a sure-enough preacher, and does not suffer by the contact.

14. That the churches avail themselves of camp speakers to interpret for them the habits and needs of the soldiers.

The Religious Work Secretaries of Camp Lewis have been going out singly and in teams, especially to remote communities on this mission. Churches which had not kept step with the progress of the soldiers' minds have been greatly helped and stimulated.

These planks will surely construct a bridge on which soldiers will not hesitate to set foot. May it span the chasm before the little rift of misunderstanding shall have widened into an impassable gulf.



THE NEW DAY IN OKLAHOMA

By Rev. C. J. Kellner, Chickasha, Okla.

AT the District Evangelism Conference, when the churches were stating a goal as to the number of accessions each would

aim for at Easter, I gave fifteen as the additions we should be likely to receive, but I afterward raised the expected new membership to twenty-

five. I placed the matter before our fine Teachers' Training Class and also stated the aim before the church, and the results were a credit to our efforts.

One of our first endeavors was to enlist the men in our Sunday School and church work. We aimed at having a Men's Class of ten members. Recently twelve were in attendance, and we now expect that the organization will grow to twenty-five. We have every hope that some of them will be received into the church before very long.

Recently our Sunday School officers and teachers began to hold a brief prayer service before the opening of the session. They met in a little room near the Sunday School room for this purpose, and at our first gathering the meeting-place was crowded for three minutes, as everyone present centered their short prayer on the work with which they have been entrusted. This has become a most helpful feature of our Church School life.

We feel that the results that have been accomplished since July, 1918, have been well worth while. At that time the Sunday School numbered thirty. It has now grown to ninety-three, and not long ago there was an attendance of a hundred and twenty-one. We have eleven teachers, as fine a lot of instructors as can be found anywhere. From a disbanded church we have formed an organization having a membership of thirty-five, and we are certain that within a short time we shall number sixty or more. From a community uninterested in the church or church work, we have come to a place of attention that is bringing forth the statement that the Congregational church is alive.

For more than a year there was no ladies' organization, but the women of the church now have a missionary society, the purpose of which is to look after the woman's work of the local church in its home missionary plans and also reaches out into for-

eign missions. This society was organized with five members and now numbers fifteen.

Already the people are talking self-support. However, this must not be attempted at once. Twelve months should be spent in enlarging the membership, thus making such a step permanent when it is undertaken. In the matter of giving, greater liberality than ever before is shown. Some of the people, the pastor included, are practicing tithing.

The church needs some expensive improvements. A walk must be laid; the walls and ceiling of the church must be replastered all over; the basement must be finished—it now has four bare walls and a cement floor. We need a piano, our only instrument at present being a little organ. Then there are some back grading taxes to be paid off. It will take time—we hope not a long time—for we need all these things now.

Another need—perhaps our greatest one—is a moving picture machine. It is a mile and a half to the "movies." If we had a good machine—a cheap one will not do—I could gather together the children of the community more easily than in any other way. They are coming into the Sunday School in a very encouraging manner, but we are anxious to have their interest on at least one of the week days. I have a fine stereopticon, and use it once or twice a month, but it does not and cannot rival the "movies."

Now as to plans. We are working on the principle of a community church, and the people are getting the vision. We have a unique opportunity. Other churches in the county have the community vision, but are handicapped through multiplicity of church organizations in their vicinity. We are not, and we believe that this is the best field for such a type of work in Oklahoma. God is doing His part in trying to help us make it count for the Kingdom. Pray that we shall do ours.

BORING SHELLS AND CONGREGATIONS

By Rev. Elmer H. Johnson, Minneapolis Minn.

WHY, is he a preacher?" asked our new neighbors. "We have seen him come home covered with grease from head to foot, but this evening he stepped out all spruced up in a Prince Albert, to meet a soldier and his bride-to-be, and a little later bade the soldier and his wife farewell at the gate."

I explained as follows: I am called to preach; I am inclined to monkey with machinery; I was determined to help win the war.

Mother called in vain for an arm full of wood. My crucible full of brass was almost at the melting point. How could I leave? The old bellows in the farm shop wheezed and groaned as I urged it with my last breath. In triumph I poured the casting for the cylinder of the first steam engine of which I ever saw the insides. The church called, and for a dozen years I served her, but even then I strayed off two summers to revel in grease and mechanism as "Bishop of Balky Binders," alias harvester expert.

When the call of patriotism, which is all but religion, allied itself with the lure of the music of machinery, I was doomed. With God I said to the Hun, "Thou shalt not kill," and consecrated six feet of raw-boned anatomy to making munitions of war.

My casualty insurance was revoked, the company declining to carry the risk. I waited three hours for my physical examination, getting occasional glimpses of the doctors working over a mangled hand. At eleven p. m. I "rang in" to a new world—a world of concentrated machinery, where gigantic lathes were tearing off solid steel until one hundred fifty pound

rough forgings became seventy-seven pound high explosive shells, designed to blast the Kaiser's hopes. At first the noisy chaos of sound dulled every sense, but gradually order came out of chaos, revealing the wonder of modern ingenuity and the miracle of efficient team work.

My foreman promptly assigned me to a "boring machine." Perhaps he had heard me preach and knew I could bore. I determined to make good. I hesitate to boast of my exploits, but then there is justifi-

cation in the text, "If a man tooteth not his own horn that man's horn tooteth not." Here goes:

Aided by some good fairy I became "high man" the second day. For five months I led our shift, with a record of thirty-five shells in eight hours. But there was a man on another shift who had a record of forty-two. That bothered me. At last I went over the top, taking the record for the whole shop at forty-



JOHNSON, CLOCK NUMBER 3450

four, with one hundred men on the operation. One day the foreman said to a big Irishman, "What are you trying to do?" "I'll get that preacher today," he exclaimed, but he didn't. He lacked six points of ever getting him. However, my humiliation did come. On one occasion, Smith, who worked just across the tramway, and I got away for a good start, which soon developed into a race royal. While he shook his

two hundred pounds of jolly fat and sucked a bleeding finger, I manipulated my hundred and sixty pounds of raw-boned anatomy. At midshift Smith had twenty-two and "Preach" had twenty-five. Then the jinx got me. Smith made forty-eight—twelve dollars' worth—and I limped in with bad tools and a broken belt, getting only forty-three. After that I was outdone by two or three others, but even that was not so bad—a preacher in competition with men. I held to my motto—"Speed without hurry." A husky giant once

came to me, mopping his face, and said, "Johnson, how do you manage to get out so many? You never sweat."

For a month our operation was shut down and I worked in various parts of the shop at thirty-eight cents per hour. The three dollars and four cents a day made the men long for piecework again. Several nights—I was on night turn that week—I "checked." With nothing

to do but make a mark now and then when a shell passed on the tramway, and put the pencil back on my ear, I suffered the torture of unbroken monotony. Carrying one hundred pound shells from one pile to another, in a plodding, shirking line of men, I learned the weariness of hard work void of all interest. But the "heat treat" beat all! Four tremendous furnaces in which were roaring flames! Every few seconds a

door opened with a crescendo sound and a red shell rolled out. One man inserted some tongs, another pulled the shell up and put it into a tank of oil, and another took it out. My partner and I carried the hot, oily, fuming thing to the next furnace, where it was reheated and piled up to cool and get the proper hardness. Thus I slaved, bearing hot, greasy burdens from Sheol to Gehenna via purgatory — and resolved to be good, lest my job be eternal.

Once a month the whole shop quieted down and a stirring speaker

of the War Industries Board reminded us of the importance of our task and pledged us in solemn oath to do our best. We needed this inspiration to visualize that long process that ends in a burst of flame, a shatter of death. For the moment we would realize that the men in the lonely mine, the operators in the monotonous factory and that all the rest along the way were as essential as the hero who pulls the lanyard for the last flesh-



REV. HUGH ELMER JOHNSON
After a clean-up campaign

atomizing leap. We became idealists. If soldiers were fighting to "make the world a decent place to live in," we were working to make it so. The "juice" came on again, and shift vied with shift day and night. One Sunday morning, when the shop was closing for the day, our boss passed around the word, "Shift 1 is ahead of us. Leave your machines turned up. We're going over the top Monday." And over the top we went, one hundred and fifty points in the lead.

Into the midst of this striving for home and humanity suddenly came the shriek of the siren. Everyone deserted his post. Such a procession of overalls and overalletes! Such shouting! Germany had surrendered—the war was won! We thought we had been working for the pay check, but when we went back to our machines the "pep" was gone. We became self-conscious. Would we be out of a job for the winter?

After three weeks of uncertainty we were told that the shop would run till early summer. But it didn't. One Sunday morning, the flames in the "heat treat" o'erleaped their bounds and consumed a half million dollars worth of property, besides throwing fifteen hundred men out of work and burning one of our fellow workmen to a cinder.

For eleven months I had been a man, now I was a preacher again—the temporary field representative of The Pilgrim Memorial Fund. After this period of mixing Greek and grease, I have concluded:

1. Blessed are the greasy, for they shall be honored as men who toil.

2. Eight hours a day in overalls is a snap as compared with bearing the burden of a pastorate.

3. When a clergyman who is drawing four hundred dollars a year

more than the average preacher can sell his unskilled labor for eight hours a day without overtime, at eighty-seven dollars a month more than he ever got as a preacher, something ought to be done—for the preacher.

4. You can't preach, pat the church treasurer on the back, praise the trustees for their business ability, provide for a family of six, plead with your creditors to be patient until you get your back salary and persuade yourself that you are an honorable man. Better get your brow wet with honest sweat.

5. My brother minister, go into a shop and lose yourself among men where they are their natural selves. Think and speak with the same vocabulary. It will do you good. At the end of the first week you will be ready to write a book that will solve every social and industrial problem, but at the end of a year it is more than likely that you will know something.

6. The war worker within me has said to the preacher, "Pray while I work. Pray that this shell I am boring will not be needed. Preach while I rest. The assassin running amuck must be killed or converted. The time is short. If you cannot convert him before the shells get to him he will commit more outrages. Save the wicked if you can; I must save his would-be victims." In the strenuous times just passed we have been engaged in helping kill and helping save.

But I rejoice that I am no longer needed in the grim business of killing, and trust that I may henceforth be free to give myself with abandon to the higher, positive calling of helping save in the name of Him who alone can lead humanity into "a world-wide civilization of brotherly men."

Christian unity is not a matter for organizations to manufacture, but for the individual Christian to express through the organization in which, by the Providence of God and the ordering of history he finds himself.

—The Congregational News.

PRACTICING CHURCH UNITY IN VERMONT

AGREEMENT OF SUPERINTENDENTS AND SECRETARIES

By Rev. C. C. Merrill, Burlington, Vermont

THE Superintendents and Secretaries of the Methodist, Baptist and Congregational denominations, for the sake of better promoting the Kingdom of God in the state of Vermont, and for the sake especially of helping the smaller communities to be more efficiently served by the Church of Christ, and for the sake of securing more adequate and better paid ministers for these communities, agree to the following statement of principles by which they will be guided in accomplishing the results above mentioned and suggest the advisability of other evangelical churches uniting in the same:

1. In the small community in Vermont we regard one strong Protestant church, with adequate ministerial leadership, as the ideal condition.

2. To attain this ideal throughout the state we agree, as denominational leaders and Secretaries, to consult together concerning particular communities, on the basis of an equitable exchange of fields.

3. The following may be considered as possible ways of carrying out the ideal set forth in the preceding paragraph: (a). Absolute withdrawal of one denomination. (b). Temporary maintenance of the ecclesiastical organization of the denomination withdrawing, until entire withdrawal can be wisely effected. (c). Federation of the existing churches without the withdrawal of either denomination. Federation to be understood as including: (1). Arrangements for one set of services and other joint activities. (2). One minister. (3). Each church to contribute to its own denominational benevolences. (4). A joint committee from each church to handle the affairs of the federated churches.

4. In cases of complaints concerning inadequate leadership, such

complaint shall be brought to the attention of the denominational leader concerned, and should the apparently inadequate leadership continue, it shall be a matter of consultation and agreement with the Superintendents or Secretaries involved, in order to strengthen the work.

5. It is understood that in carrying out the principles herein outlined, the Superintendents and Secretaries cannot contravene the rules or action of their ecclesiastical bodies, but will do all in their power to secure the support of these bodies for these principles.

Conference of Denominational Superintendents and Secretaries.

This has as its main object the carrying out of the above agreement and meetings are held with sufficient frequency to permit both the discussion and achievement of progress. The organization is a simple one, there being only a chairman and secretary, with committees appointed from time to time for specific tasks.

Some Results

Total number of communities where unions or federations have been effected, thirty-one in twenty-nine towns—since about May 1, 1917.

Number of whole towns given over entirely to the care of one Protestant church by these changes, seventeen—Calais, Coventry, Irasburg, Jamaica, Lunenburg, Milton, Mount Holly, Sheffield, Whiting, Reading, Stowe, Putney, Westford, West Rutland.

Number of Baptist churches affected 16

Number of Congregational churches affected 26

Number of Methodist churches affected 23

Number of Universalist church affected	2
Total number of churches affected.	66
Number of changes effected on "Federation" Plan	9
Number of changes effected on "Exchange of Fields" Plan.	21
Number of changes effected on "Immediate Total Withdrawal" Plan	1
Number of Baptist ministers serving these united or federated churches	9
Number of Methodist ministers serving these united or federated churches	12
Number of Congregational ministers serving these united or federated churches	10
Number of full-time ministers freed for service elsewhere, who would have been required to man these churches if they had remained separate	26
Number churches now receiving full-time service when part-time service was received before . . .	6
Salary increased in practically every case.	
Amount of "missionary" money freed, that was put into those fields to keep them going. . .	\$3,450

Examples of Increase of Salary

Irassburg. The Methodist salary was \$800 and house. Congregational same. Now the one minister serves the entire town at a salary of \$1,200 and house.

Whiting. The Congregational salary was \$800 and house, the Baptist salary was \$600 and house. The pastor is now receiving \$1,100 and house.

Jamaica. With missionary help to both churches, salaries of about \$600 had been paid to each of two men. One man, without missionary help, is now receiving \$900.

Calais. This town now pledges \$925 for the support of one minister, whereas it had raised before about \$600 for the inadequate support of two.

Other gains: (1). Increased church

attendance. (2). Larger program for community. (3). Enlistment of non-church members in church work and securing them for church membership.

Methods Used

1. "Federation," which provides for union in worship and work, with one minister, but maintains each church organization fully and does not look to withdrawal of either denomination. Alternation of ministers between denominations is a frequent but not necessary feature. Examples: Bristol, Wilder, Jamaica, Stowe, etc.

2. "Exchange of Fields," which is brought about by an agreement between the Superintendents or Secretaries of the denominations involved that they will advise their churches in two fields as follows: In one field, that the church of one denomination issue an invitation in accordance with a form agreed upon, to the church of the other denomination to unite with it in work and worship and become substantially a part of its working organization, the minister of the united church to be of the denomination issuing the invitation. In the other field, the church of the denomination that accepts the invitation in the first field becomes the one that extends it and the church of the denomination that extends the invitation in the first field now accepts it and becomes a part of the working organization of the church of the other denomination. In each field, both churches maintain their church organizations, continue to receive new members and contribute to the missionary work of their respective denomination as before. But it is expected that gradually the two churches will become fully united and the resulting church will be of the denomination that has issued the invitation. Examples: West Rutland, Lunenburg, Mount Holly, etc.

3. "Exchange of Fields, Immediate Total Withdrawal." This is similar to (2), with the important dif-

ference that the church of the denomination accepting the invitation at once transfers its membership so far as possible to the church of the denomination extending the invitation, the property of the two churches is pooled for the use of the United Church and from the beginning there is but one church organization. The one example of this is Wolcott.

**Where the Union is to Be Under
Congregational Leadership**

Vote of Invitation. In view of the great desirability, especially during these days of greater demands upon the Christian Church, that there shall be the greatest possible unity of purpose and of action between different branches of the Church in the same community, and in view also of the cordial relations that have been strengthened between the Methodist and Congregational churches in Newbury by reason of their worshipping together during the past winter, it is voted: (1) That the Congregational church at Newbury hereby extends to the Methodist Episcopal Church and constituency a cordial invitation to join with it in worship and all other gatherings and in other joint activities in behalf of individuals and the community.

2. The members of the Methodist Episcopal Church shall be eligible and welcome to all the privileges of the Congregational Church, with representation among officers and committees in proportion to their numbers, the plan being that they shall share equally in the management and life of the church with the members of the Congregational Church.

3. All members of the Methodist

Episcopal Church shall be invited to the business meeting of the Congregational Church, with equal right to participate in discussion and to vote, except as to the reception of members into the Congregational Church.

4. Persons desiring to unite with the Methodist Episcopal Church shall be received to membership therein by the pastor of the Congregational Church on certification from the proper authority that they are entitled to be so received.

5. Should this invitation be accepted it is understood that the combined forces of the Methodist and Congregational churches shall resolutely attempt to care in a more adequate way for their combined constituencies and for all the people not now included in the constituency of either church, having such a community program as shall result in the moral and spiritual benefit of Newbury.

6. The expenses for maintaining joint worship and activities shall be met by every member canvass of all the people of the community not connected with another church.

7. Strictly denominational benevolences shall be cared for by each church; all other benevolences shall be taken care of jointly.

8. Any disagreement arising between the Methodist and Congregational churches concerning this vote shall be referred to the District Superintendent of the Methodist Church (St. Johnsbury District) and the Secretary of the Vermont Congregational Conference.

9. This invitation is extended for one year, with the hope that it will be so satisfactory to both churches as to lead in due time to a permanent union.

AN EVENTFUL DAY

By Mrs. N. H. Hawkins, Seneca, Neb.

SEPTEMBER 22, 1918, will long be remembered by the seven members of Seneca Congregational Church who were

privileged to attend the meeting at the Dagget Schoolhouse, eight miles southwest of the town of Seneca. It was a perfect autumn day. The pas-

tor's Ford car and one other carried the visiting delegation over some of the worst roads in the sandhills. Sunday School was just over when we arrived, and the men were carrying in wagon seats to accommodate the crowd that filled the small building. It was wonderful to see the number of people who had assembled.

The meeting opened with a hearty song service which all enjoyed, and a duet by two young ladies was followed by the prayer. The pastor then preached from the text, "Not forsaking the assembling of yourselves together," setting forth the meaning and privileges of the Christian life and what we as Congregationalists stand for. The Confession of Faith was then read carefully and an opportunity was given for all who were present to sign the petition for the formation of an organization at Dagget Schoolhouse which should be a branch of the Seneca church, and which had been previously signed by sixteen persons. Those who were ready to come into the church stood, and a motion was passed by the Seneca people that they be received into the church. A baptismal service had been held the preceding day, at which all who had not been baptized received that ordinance. Those who were privileged to witness this ceremony will long remember it.

Those who were to be taken into

membership came forward, making a semi-circle in the front of the room. Nineteen took the sacred vows, eighteen on confession of faith and one by letter, and received the right hand of fellowship. It was a touching sight. There were young people and children, mothers and fathers, a grandfather and grandmother, both past seventy—all at one time confessing their faith in the Saviour. The sacramental service followed, and we felt the presence of our Lord as we partook of the emblems of His broken body and His blood shed for us.

The pastor then asked for testimony for Christ. Several visitors from other churches spoke fitting words of welcome and encouragement. Then many of those present spoke briefly for their Lord. I shall never forget the testimony of the white-haired grandfather who rose and said with deep feeling, "The Lord is my Shepherd." We little thought that in less than two weeks thereafter he would be with his Lord and behold His face. It was his last earthly opportunity to show his faith and he used it well.

The sessions lasted three hours, including the Sunday School, and at the conclusion no one was tired or in a hurry to depart, and it was with genuine regret that the forty-three people who had so thoroughly enjoyed the services separated.



HOME MISSIONS AMONG THE CZECHO-SLOVAKS

By Rev. A. J. Moncol, Holdingford, Minn.

THE year 1918 was very significant for the church at this place. In no other year have the church and pastor experienced so many trials and difficulties. There are some triumphs to record, for we withstood all attacks by relying on the Word of God. Jesus, who suffered for our sins, said to His disciples, "In the world ye shall have

many tribulations," and we experienced the deep truth of this statement in the last twelve months.

Perhaps the most surprising thing about this year of discouragement and trial has been the fact that we have been able to do more for humanity and for our Lord than in any previous year. In all, one hundred and sixteen religious meetings were

held. In this are included our English meetings among our Swedish neighbors and those among our native Americans in Holdingford. Our meetings in Holdingford had to be discontinued last November because of the influenza epidemic which raged for months, but in our own church not a single service was missed; nor did we lose a single soul from our parish in all that time of sorrow and stress.

We thank the Lord for the assistance we have been able to give to those less fortunate than ourselves. A Bohemian family—husband and

Testaments for our soldiers in France. On Washington's Birthday another social was held by our older members for the benefit of the Red Cross, and the amount collected was seventeen dollars. In March we sent our second annual payment to the Church Building Society. Early in the spring one of our members lost a horse—a real tragedy. I brought the matter to the attention of our loyal members, and soon the brother was able to purchase another horse which enables him to continue his daily labor to some advantage. In November an offering was made for



CZECHO-SLOVAK GIRLS HARVESTING

(NOTE—Their only brother went to war, although he might have been exempted. The girls promised to take his place and keep their father.)

wife and both old—were discovered to be in a desperate condition, absolutely without food or fuel. Our loyal members rallied to their assistance and contributions of flour, meat, potatoes, etc., were brought to me. This old couple lived some distance away and I immediately saw that the needed help reached them.

On February 4th a contribution was made for a family in another state whose home had been burned while they were in church. On Lincoln's Birthday our young people held a basket social. The attendance was small, owing to very bad weather, yet we collected eight dollars, which was used to purchase New

the sufferers in the vicinity of Moose Lake, which amounted to more than fifty-five dollars. The money was sent through the Red Cross, and that same month we sent forty-eight dollars to our Czecho-Slovak army in Russia. The total charity and mission giving, including the payment to the Church Building Society, during the year amounted to something like three hundred and thirty-two dollars. This was contributed by only sixty members—sixteen families.

Our Slovak morning services have been well attended, but this is not the case where our evening meetings are concerned. Most of the older young men were in the army or had

gone to work in the cities, and many of the older girls had left us because of the higher wages to be had in large places. The older members of the families are too busy with their cattle and other responsibilities to get to church twice on Sunday and the younger folks cannot come alone. Our Swedish services have been well attended. English is used at these sessions, and sometimes there were fifty or more present.

I have mentioned a large number of details, perhaps, but details usually form a very large part of the program of a missionary worker. Then, too, I have often thought that all over the country there must be many men and women who do not know very much about such fields as I am serving. Many people look upon home missionary effort as an investment. It is, in a sense, but it is much more than that. It often means help to a neighbor who fell among

robbers on the road to Jericho, and while helping this neighbor we cannot afford to think too much about one hundred per cent dividends on our investment. We must be very patient about this. Some of the dividends will not come in this world. We should never forget that our home mission work among immigrants in America is a great protection against evil influences. If the church of God in America does not show kindness toward the strangers within our gates, who will? And further our home missions, as well as foreign missions, are a protection to our church. As long as an individual Christian or a Christian church has the missionary spirit, so long will that individual or that church be alive morally and spiritually. Are all the churches of the country doing their part in this great after-the-war problem of Americanization? If not, they must rally to the test.



A SKETCH OF TOLEDO CONGREGATIONALISM

By Rev. Louis J. Luethi, Toledo, Ohio

THE first copy of our Year-Book, published in 1879, mentions only two churches in Toledo—East and Washington Street. As we go along these names disappear and are replaced by Second and Third, and Central is added to the list. But all this is misleading.

The full story of Toledo Congregationalism carries us back to the very beginnings of the city's life. In 1836, when the village was first incorporated, there were already five churches here: Presbyterian, Methodist, Lutheran, Episcopal and Catholic. The Presbyterian church was organized in 1833, the first of the group, and it is now our First Church. This church modestly reports the time of its organization as 1844. Just why it does not acknowledge its real antiquity I do not know, unless it is because its membership is preponderantly feminine. The original church was organized under the "Plan of Union," and was

made of elements from both denominations, which seem from the first to have contended for the supremacy—first ore and then the other predominating. In 1841 the Congregational form of government was adopted. Three years later the church reversed this policy, incorporated as a Presbyterian body and immediately split. For a little while there were two rival churches in the field. Then, under the leadership of Rev. William H. Beecher, the two organizations were united as the First Congregational Church of Toledo, which it has remained to this day. It retained its connection with the Presbytery, however, until about 1892, when it joined the Toledo Association and took its place on the official roll of our churches.

This church, with its more than thirteen hundred members and its magnificent plant, was once as poor as the poorest. It has had the rather rare experience of having a mort-

gage against it foreclosed and its first edifice sold to pay its debts. That old building is still in use as a Catholic parochial school, and is directly across Superior Street from the News Boys' Building. This experience proved a blessing in disguise, as it compelled the First Church to relocate down on St. Clair Street, in the very heart of the city that was to be.

This church has been the fostering mother to many other churches. Among these are the First Presbyterian, organized in 1854, and later, the Westminster, now the First-Westminster-Presbyterian Church. Out of the Westminster Church, in 1881, came the Central Congregational. The union of the First and Central Congregational Churches in 1913, therefore, was a marriage between grandparent and grandchild against which there is no law.

In the summer of 1860, Deacon Chauncey H. Buck of the First Church, and under its auspices, but assisted by workers from other organizations, started the "Point Mission" Sunday School down on the banks of Swan Creek, in a small building which may still be seen on Erie Street near the gas works. This school developed into a church in 1873, and for some years was called the Third Church in our Year-Book, but since 1885 it has been known as the Washington Street Church—now one of the largest in the state—the church that gave to the world Marion Lawrence and the Marion Lawrence ideal of the Sunday School.

On July 14, 1867, Deacon Buck, again under the impulse of the First Church, started a Sunday School in the Orphans' Home on Lagrange Street, of which institution he was for several years the superintendent. The Sunday School soon moved to a rented building, and when this proved inadequate for the growing work of First Church, he provided it with a chapel of its own, which was dedicated February 29, 1880.

This school developed into the Lagrange Street Union Church, organized June 3, 1883. About 1887 this church took the name of the Lagrange Street Congregational Church, and since then has had a place in the Year-Book. In 1893 it moved its chapel to Cherry and Vermont Streets, bricked it over, built an auditorium in front of it, and changed its name to Plymouth.

Still another child of First Church was Birmingham, started originally as a Sunday School, and organized as a church April 21, 1893. It was located in one of the greatest industrial centers of the city, where the Hungarian and other foreign populations are now predominant and the American families are few. This church has had a very useful career, training up its young people for Christian usefulness and sending them unselfishly to service in other churches, particularly the Second Church. It is now extinct.

In the diary of Rev. Ezra Howland for the year 1849, occur these words: "October 28th, organized a Congregational church at Oregon, Lucas County, Ohio." This was called the First Church of Oregon Township, and Ezra Howland was its pastor from 1849 to the outbreak of the Civil War. In 1850 a meeting-house of hickory logs was erected, not because the members of the church were all Democrats, but simply because the logs all happened to have grown on hickory stumps. This church literally gave its life to save its country, and in so doing found its life again. During the Civil War every man in it, except the aged pastor who was then not far from death, joined the Federal Army, and the church was obliged to suspend animation until the reconstruction period. Not many disciples of "Old Hickory" in that bunch! September 5, 1868, the church was resuscitated, moved to its present location within the city, and took its present name—Second Congregational Church of

Toledo. It is now in the downtown section of the East Side and faces the problems growing out of the encroachments of business and the Bulgarian population.

As a mother of churches Washington Street has to its credit Mayflower, Park, Point Place and Pilgrim. Mayflower was organized as a church in 1900. Later, it seemed wise to transfer the enterprise to the Presbyterians, which was done June 9, 1909, and it is now known as Dorr Street Church. Only recently the pastor of that church told the writer that we had made a mistake in letting it go, as he was now receiving many good families from our communion.

Some years ago a Sunday School was started in a diminutive real estate booth in the neighborhood of Walbridge Park. This developed into the Park Congregational Church, which on June 23, 1913, was recognized by council in a Presbyterian barn twenty feet square—a spot not unlike the birthplace of Christianity itself. The church succeeded in converting both the barn and its owner to Congregationalism, and Park Church is now the community church of that entire region. Making its original start in a real estate office, the young church plunged somewhat extensively into the real estate business. It contracted first for one location, then for another, and at length came into possession of a fine large residence in the best location possible, which it has since used as both sanctuary and parsonage. The mortgage on this property was burned since last Easter. The rapid growth of the church, however, has rendered these quarters already inadequate, and a new edifice is greatly needed.

At Point Place, a suburb on the lake, just north of the city, a union church was organized a few years ago, and out of this came a Congregational church. Its organization, recognition by council, and the erec-

tion and dedication of its chapel all occurred in the year 1917.

Pilgrim Church was started as a Sunday School in the West Toledo Commerce Club hall on Philips Avenue. Later there was secured for it a residence property in an ideal location, to be used for church services and a home for the caretaker. The church was organized in 1918, with seventy-four charter members. Its membership is now one hundred and fifty-six. It very soon outgrew its quarters in the residence building, and last winter a portable chapel was placed at its disposal. But this chapel is already inadequate, and a permanent church edifice is needed.

Twenty years ago it was felt that Toledo had outgrown the days when each church should be a law unto itself, and that henceforth there should be closer team work in all our common urban activities. So the Congregational Missionary Society of Toledo was organized April 26, 1898, and incorporated the following September, to start and foster new church enterprises in the city. Mr. Marion Lawrence was its first secretary. The Toledo Congregational Club was organized in 1897, and has been an uplifting social force in our midst.

In the work of our Inter-Church Federation our denomination has had its full share. It was at our suggestion that that body first appointed a county committee to prevent the overlapping of rival churches in any given section of the city. This has been a great help to us in the development of Park and Pilgrim Churches.

The Federation has shaped our work in still another way. Three years ago, when it sought to stimulate street preaching in the city, the writer of this sketch headed a subcommittee to conduct the work on the East Side. One of these preaching points was in the Bulgarian section, at the corner of Euclid and First. Here there was more preach-

ing done that year than at any other place in the city, beginning May 30th and closing October 4th. Two of our Bulgarian Christians—Kooman Boycheff and Demeter Colchagoff, acted as interpreters. Later, the Federation assigned this work permanently to us, and through our City Missionary Society we accepted the charge. We take a natural pride in so doing. Our American Board has the largest work in Bulgaria, and that fact entails a corresponding responsibility upon us here at home when Bulgarians settle in our midst. The Bulgarian colony of Toledo is one of the largest and most important in America, and it is under the eaves of our Second Church. Two

years ago a reading room was opened at Main and Second Streets, where a night school is also carried on and Americanization work is being done. This work is of far-reaching importance and deserves enlargement. It has been peculiarly interesting because of the relation of Bulgaria to the Central Empires during the war, and because of the spread of the Bolshevistic spirit since the signing of the armistice. Every effort should be made to further it.

The opportunities for service offered by Toledo Congregationalism are unsurpassed anywhere in the country, and the outlook into the future is inviting. Let us make the most of our opportunities.



HELPS FOR WORK WITH CHILDREN

A QUESTION which is perhaps asked of this office with greater frequency than any other is "What can you send us that will help us in making the work of home missions interesting—a vital and living thing—for young people and children?" This question has been newly answered, and in a most satisfactory way, by material which has just reached our hands from the press of the Missionary Education Movement. A brief description follows:

1. "Little Neighbors: Picture Story Set." By Elizabeth Colson. A set of six new and attractive pictures, nine by thirteen inches in size, which may be placed on the wall or held by one of the children while the delightful story which accompanies each illustration is read, or better still, told. One story, based upon missionary work in New Mexico, will prove very valuable in connection with the material that has been prepared for use in the Sunday Schools during the month of July. Other tales relate to the work in the city

and among mountaineers and Negroes. The price is thirty-five cents per set, including the six pictures and stories, and they may be had by addressing the Publication Department, 287 Fourth Avenue, New York.

2. "Children of the City," belonging to the Everyland Picture Series, illustrates attractively and appropriately the chapter on city children in the ten stirring stories of Americanization told in the book, "Americans All." These pictures and the descriptions under them have been prepared for not only book and poster work with groups of boys and girls as well as for story-telling and lesson illustration. If your Sunday School is located in a large city, it is likely that the members may be acquainted with some of the boys and girls whose pictures appear in "Children of the City." The price of the book, "Americans All," is forty cents, and the stories sell for fifteen cents a set. No well-regulated work for juveniles can afford to be without these aids.

The one thing is our Lord's habit of mind and in His manner that can be reproduced, is His real sympathy with human needs and conditions.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF MAY	Av'ge five previous years.	7,115.96	3,398.16	10,514.12	2,043.80	8,470.32	10,781.03
	Present year.....	12,225.04	2,560.18	14,785.22	3,310.23	11,474.99	2,550.36
	Increase.....	5,109.08	.....	4,271.10	1,266.43	3,004.67	.....
	Decrease.....	.....	837.98	.....	.....	.....	8,230.67
FOR TWO MONTHS FROM APRIL 1st	Av'ge five previous years.	14,637.48	4,906.65	19,544.13	7,734.36	11,809.77	27,401.43
	Present year.....	23,567.08	4,520.86	28,087.94	7,447.08	20,640.86	17,793.10
	Increase.....	8,929.60	.....	8,543.81	.....	8,831.09	.....
	Decrease.....	.....	385.79	.....	287.28	.....	9,608.33

Matured Conditional Gifts (2 months) \$21,750. Last year, same period, \$500.00

MORE GAIN

April started off the fiscal year of the Home Missionary Society with an encouraging gain. May continues this good start by a showing of \$3,004.67 increase in the column of net available. This continuation of the rise in giving seems to indicate that the Every Member Canvass promoted last December is producing good returns.

Conservatism cautions us not to expect this percentage of increase throughout the year, and experience proves that fluctuations are to be expected. This percentage of increase, however, is actually needed in order to meet the increased cost in these days of high prices.

As to legacies, two months is too short a time for fair comparison. It is to be noted, however, that the Conditional Gift account more than makes up for the loss in reported legacies.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

The school year is ended and the teachers have gone to their homes. The teachers in common schools—secondary and high schools—the teachers in higher institutions—teachers of language, of history, of science—teachers of religion—teachers of industries for men and for women went to those to whom they were sent with the love of God in their hearts, with faith in his service. They went from their schools of culture and from homes of refinement to open the doors of hope to those who have been less privileged and who sadly needed what they were able to give. Their year's school work is over, but the influences they have created and cherished will stay. They have been of good courage, faithful, patient and devoted. We rejoice with them in the satisfactions of their school year. We wish them happy vacations. "God bless us—everyone."



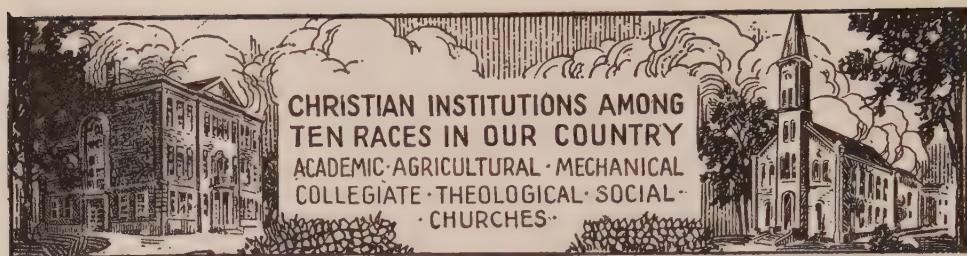
Those who have read "Mary Slessor of Calabar,"—a most inspiring missionary story of a wonderful life and service in Africa,—will wish to read, "Christiana Forsyth of Fingoland" by the same author. We wish that all of our teachers and preachers might enjoy with us this fascinating example of supreme devotion in missionary work. Thirty years of life, single handed and alone, this brave woman ministered to one of the wildest and most treacherous tribes in Africa. The book will quicken the missionary zeal and purpose of all who read it. George H. Doran Company, New York, is the publisher.



Another exceptionally well written and interesting book by the same publisher is "Foreign Magic" by Jean Carter Cochran. It is delightfully illuminating as to home life among the common people of China, and the rewarding results of missionary service, especially that of a medical missionary. Miss Cochran lived an observant and fruitful year in a Chinese mission home, and she writes about what she saw and experienced with great charm. We are not surprised that the Missionary Education Movement have taken it up, for it is certainly educative as well as unusually interesting.



Read in this number what some of our schools are about. More of them will report later. More who are interested in our great problem of education should not fail to see what we are doing up to date.



EDITORIAL

JULY FOURTH AND DEMOCRACY

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America."

THIS July Fourth takes us back to the day 132 years ago when the Constitution of the United States was introduced by the above preamble. Twelve years before came the declaration which led up to this that "we hold all men to be created equal."

On this Independence Day, I am minded to write a note of especial greeting to those of our colored friends in the South who turn to the pages of the American Missionary for comparison of thoughts with ours and for whatever helpful sympathy these pages may bring.

The question which the day suggests is, what would the founders of this republic, could they be interrogated, think of the posterity as we find ourselves to-day for whom they established the blessings of liberty? They would certainly see more than their fondest hopes realized in a nation greater than they had ever dreamed of, and at the same time they would see some departures from their high ideals which would give them concern. One of these departures is contained in the very word which they pledged their lives and sacred honor to secure and to perpetuate, namely, democracy. It is a word not written in the immortal document which guaranteed a republican form of government, but a word which in the course of years has come to have interpretations never thought of by those from whom we inherited it. Their democracy was the will of the people for civil liberty. They never thought that the unfortunate phrase, for example, to "make the world safe for democracy" which caught the ear of the nations when the emphasis was on safety would be so corrupted that it should be made to stand for and shelter a species of socialism which has hatched out the unholy brood of Bolsheviki, Soviets, anarchists, free lovers, and other active enemies of a true social order.

Is it not full time to reverse this slogan to "make the world safe for democracy," and to make democracy safe for the world? Is it not time for us who believe in a safe republic which for a century has assured the domestic tranquillity and the blessings of liberty which the fathers of the nation gave us, while it has held a beckoning hand of hope to all oppressed peoples everywhere, to think more seriously about making democracy itself safe for the world? How well we know that what is called "democracy" does not insure safety in large sections of our country where people are too defenseless to demand the protection of a government of law. Democracy does not mean safety when mobocracy goes unpunished. There was a brutal lynching the other day, there will be another to-morrow, and a third will follow the day after, and the communities where this goes on hope that democracy may be made safe for the world!

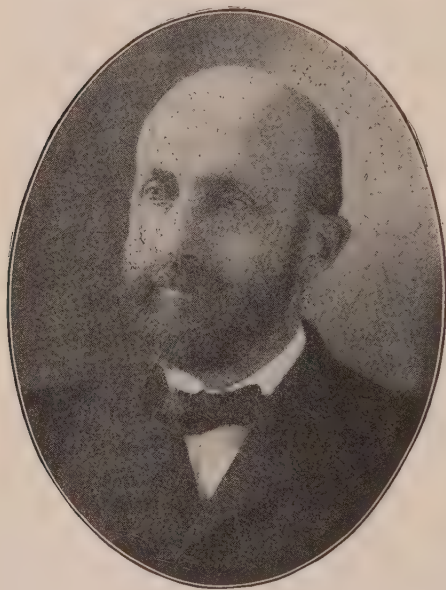
What is now masquerading under the name of democracy, counterfeiting its name and murdering its spirit in the old world to its sorrow and shame, will always end in shame and sorrow there, here, and everywhere. A democracy cannot make the world safe when it has gone crazy, whether it be in Atlanta, Petrograd, Berlin or New York, nor do we want the world safe for democracy unless democracy can itself be safe for the world, for there is no tyranny equal to that of a mob. Those who steal the livery of heaven to serve the devil in, whether it be in this country or in Europe, in the name of liberty and equality do not know the meaning of either. Liberty means law, and equality means liberty under the sanctions of law. It means equal justice for each person, that every person in a democracy is to be measured by his own merits independent of all race distinctions or class distinctions. That democracy means absolute equality is the gibberish of fools. Those who seek to reduce the social order to its lowest terms in the name of equality are like those characterized by Paul, as "professing themselves to be wise they become fools. Vain in their imaginations, their foolish heart is darkened. While everyone is entitled to what he can justly command, there will always remain the inequalities of personality, of mental power, of intelligence, and of the influence which these secure. One does not need to be told that ignorance can never be equal to enlightened knowledge, that lack of moral fiber can never be equal to a conscientious and active sense of righteousness. Intellectual thought put into individual effort which stimulates discovery and invention does not have equality as its synonym in undisciplined minds and unskilled labor. Wealth (capital, if you please), and the lack of ability or desire or power to acquire it, are not equal terms, and never will be. Liberty, Equality, and Fraternity are great words, holding great blessings, but their perversions lead into the jaws of hell.

Let the friends to whom these Fourth of July reflections come seek the equality possible in a government of justice which secures the blessings of liberty and of free opportunity, and which shall secure these alike to the poorest and the weakest as it does to those who are rich and strong.

TOUGALOO COLLEGE, MISSISSIPPI

Dr. Frank G. Woodworth at our request sends in a sketch of Commencement time at Tougaloo College, Mississippi. With his customary self-forgetfulness, he does not mention the ovation which the Alumni of his twenty-five memorable years gave him and Mrs. Woodworth on their return, nor the fact that while he gave the Commencement Address he also by special invitation of the Alumni gave the Fiftieth Anniversary address before that body. Dr. Woodworth gave the character and quality of Tougaloo—developing it materially as well as in its educational standards—which President Holmes is now so felicitously administering. Tougaloo, greatly fortunate in the past, is also fortunate in the present.

TWO lines of thought were dominant during the Commencement of Tougaloo College May 18-21, the celebration of the semi centennial of the founding of the institution in 1869 and the com-



memoration of Tougaloo's part in the world war. It was greatly suggestive. In 1869, the air was vibrant with echoes of the war that freed the slave; in 1919 sons and grandsons of those then set free, just back from Europe with din of battle yet in their ears, spoke modestly of their part in the struggle for the freeing of the world. While all the exercises were interesting, it is possible to write and that briefly only of these two phases.

Tuesday morning was given to a "service of Recognition of Tougaloo's Part in the War." Facts and figures given by President Holmes and others set forth Red Cross and other relief work, the purchase of War Savings Stamps and Liberty Bonds by present and former students, the maintenance of War Gardens, etc. The record was a most honorable one. Fifty-four stars were on the service flag. Though none lost life in battle, four gold stars commemorated those who died by disease or accident. At the training camp in Des Moines, several volunteers received commissions, one winning a captaincy, said to be the only one won by a colored man. Addresses given by some who had been in service here and across the sea were of deep and vivid interest.

The colored soldiers had no easy task. They did their duty well whatever it was. They honored the uniform they wore. It was saddening and humiliating to learn, not from these boys at Tougaloo but from other sources, that the returning Negro soldiers have in many regions great opposition to endure. To a certain class of whites, the sight of a Negro in uniform is thoroughly exasperating, and soldiers have been assaulted and their uniforms stripped from them. The Negro soldiers forsooth "have been trained in arms and tactics; they have been socially well treated in France, and will demand social and political equality here." So they say. The remedy for their fears is to lynch men who

are actually guiltless of the things imputed to them. What a situation is this! A nation pouring out untold wealth of life and money to free oppressed nations sees brave soldiers who have helped win the war, who have received highest official praise for faithful service, helping materially to victory mobbed in the "land of freedom" for wearing its uniforms. Is it to be wondered at that thoughtful Negroes fear the recrudescence of bitter feeling against the race is going to make conditions very hard for them in the near future? On the other hand, a touching of the races in cooperative activity in war work has produced kindlier feeling as contact has brought larger acquaintance between better elements of both races. There are, too, some joint efforts being made to produce better relations, recognition by an increasing number of leading whites that the Negro is entitled to full justice as a man. Many Negroes feel that if only this class of people will speak boldly and unitedly public opinion will secure to them a more satisfactory place in life. Isn't it time for this Christian influence to become dominant?

The Alumni Meeting was a most interesting gathering. Because of the semi centennial and the presence of the former president, Dr. Woodworth, and his wife, a large number of the old graduates and former students were in attendance, many bringing their children. It was an impressive gathering. Those students of former days represented intelligence, culture, intellectual and spiritual attainments, the power to impress on their homes and communities things that make for the welfare of the race and the nation. Among them were teachers who collectively have taught tens of thousands of colored children and communicated to them transforming tendencies. There were those who have attained property in farming, in business, in professions, and de-

veloped true homes. They live their lives in earnestness, sobriety and with real sense of responsibility. Their homes radiate good. Such people are doing a work of incalculable good, and they give emphatic, affirmative answer to the question, still too often raised, does it pay to educate the Negro? Have the fifty years of Tougaloo paid? They have called for much money, heavy toil, great sacrifice on the part of those who have carried on the work. There have been failures, severe disappointments. Progress had not been rapid—but more rapid than might be expected considering the cramped financial condition under which the work has always been carried on. So far it has been foundation laying. The motto of the graduating academy class—taken also as the text of the semi centennial address—was "Fifty Years Our Foundation." Future years will see large advance. No better place than Tougaloo can be found for the investments of hundreds of thousands of benevolent funds. Give ample financial foundation, and the centennial will be that of a noble and true university, amply supported by the Negroes themselves.

The annual concert, participated in by many graduates as well as the institution chorus, and all the music was of the high order that for many years has been characteristic of Tougaloo. It is a high tribute to past and present to say that it was equal to the best of Tougaloo.

The year just closing has been one of unusual hardship. Influenza, almost unprecedented cold weather, the loss by death of the honored preceptress and of another teacher, the diminished attendance of boys because of the war, the cramped finances have been severe handicaps. It reflects great credit on President Holmes and his assistants that the exercises of Commencement passed off so felicitously, showing no evidence of anything untoward. It was achievement of no mean order.

THE YEAR AT TALLADEGA COLLEGE, TALLADEGA, ALABAMA

NOTWITHSTANDING the war, the influenza and the somewhat demoralizing influence of the "Student Army Training Corps," Talladega College has had an excellent year. At the beginning, we were in the midst of the attempt to blend the academic and the military with a result that

tory of the college. Six graduates from our Theological Department witnesses to the opportunity afforded by Talladega College for men to prepare themselves for the Christian ministry and help to meet the crying need for more trained workers in the church and kindred religious organizations.



would not warrant a repetition of the experiment except as a war measure.

Our boarding department and regular college work were not seriously affected by the epidemic owing to the splendid cooperation of students and faculty in preventive measures.

Our enrollment for the year has been six hundred and thirty-one, an increase over last year; the enrollment in the college department, eighty-three, the largest in the his-

The college department sends out this year fourteen graduates, some of whom are to teach and some to continue their studies looking toward the ministry, medicine, law, business and social service. The newly added courses in business administration, commercial law, and journalism are designed to meet the growing need of enlarged opportunities for trained men and women to serve their people along the lines indicated. "According to the last re-

port of the National Board of Education, there are 259,511 students enrolled in American colleges. Of this number only 2,145 are Negroes; or one Negro student in every 121 college students. To make this more emphatic, we may say that to every 120 white college students there is but one Negro taking a college course. To keep up the proportion, there should be at least twelve. Notwithstanding this disparity, there seems to be a disposition in some quarters to lessen the number of institutions devoted to the college training of the Negro.

We believe that it is the part of wisdom on the other hand to increase the facilities for college training rather than to diminish them, and to strengthen smaller and more hopeful colleges instead of embarrassing them. It is questionable statesmanship that makes it necessary for a student of limited means to travel long distances to find a school of higher learning. Such was not the spirit of the early fathers of our republic." Hundreds of students are attracted to a college that is near who would never have been influenced by one at a distance. Talladega College is planning to increase the efficiency of its agricultural department both in theory and in practice, and its industrial department by arranging courses to prepare teachers in household arts and home economics, as well as in the activities centered in the industrial work for boys. The Musical and Nurse Training Departments are rendering splendid service in their respective fields. In short, Talladega College is doing the same high grade work as formerly, and is surely in the way of solving the race problem by thoroughly preparing those who are organizing the educational, industrial and religious forces so as to make permanent and effective the results in elementary training for the industrial and civic future of the race. In a word, it is training

the representatives of eleven millions by training the masters who may organize and inspire their people along higher educational and industrial lines.

It takes money to make the world go, and it takes money to keep a college going, and in these days of high and rising prices it takes an increasing amount to do the work that is absolutely necessary, to say nothing of the advanced work that ought to be undertaken.

While the calls for money have been compelling, the friends of Talladega have been loyal through these days of stress and anxiety, and if for the next three months the old friends and the new ones—for whom we hope—respond as well as in the past we shall close the year without a deficit.

During the summer, improvements and repairs at a cost of over ten thousand dollars are made possible by friends of the school. The college is looking toward a new science and administrative building, and a new building and dormitory for men. This with other smaller buildings, equipment and endowment will necessitate the raising of five hundred thousand dollars in the immediate future.

The work of the year has been enriched by the presence of two of our graduates, Rev. and Mrs. H. C. McDowell. Mr. McDowell was temporary pastor of our church. They embarked June 17 for Angola, Africa, where they are to direct the great missionary enterprise under the American Board.

Our Commencement season was most enjoyable. The return of a large number of alumni was gratifying; twenty-three classes being represented. The informing and inspiring address by Dr. S. L. Loomis, Secretary of the A. M. A., and the ordination service when six young men were inducted into the Congregational ministry added greatly to the interest.

TILLOTSON COLLEGE, TEXAS

"TILLOTSON is far away" is the introduction to an excerpt taken from an issue of "The American Missionary" of some time ago. To those of us who are on the ground, Tillotson seems "very near," and with its beautiful location, its fine working equipment we see no reason why the "far away" should not be supplemented with "far ahead."

Located on one and perhaps the best of its many hills, occupying a campus of twenty acres upon which over one hundred and fifty varieties of wild flowers bloom, ranging from the famed blue-bonnet and the white rain-lily to the yellow coreopsis and the pink blossomed cactus, it is a veritable garden for the fairies. Early in the fall when the vegetation has been burned brown by the fierce summer heat, the rain-lilies suddenly spring forth after a night of rain, dotting the whole lower part of the campus with their white blossoms. But the beautiful sight comes in the spring when solid quarter-acre beds of the "blue-bonnets," relieved by the green of the grass and off-set by the pink flowered morning glory as they grow side by side, cover the entire campus with a blue carpet.

These are followed in rapid succession by the cerise colored mal-low, the wine-colored holyhock, the purple mint, the white thistle poppy, and a hundred others. These flowers are not only bright in hue but luxuriant in growth, until what has been one month a blue landscape has been changed to one of pure white, and in these closing days of the school year the white and the blue have given place to the yellow of thousands of coreopsis. To those unacquainted with the flora of Texas, it is a wonderful sight and places Tillotson among those schools which are "beautiful for situation."

There are five buildings on the campus, two of which are dormitories, Allen Hall for the boys and

Beard Hall, containing also the dining room, for the girls. The Administration Building, containing the administrative offices and the recitation rooms, and the Evans Industrial Building for manual training are of recent construction, both fine structures and fully equipped for modern school work. The industrial building is especially well fitted up for manual training with its machine room, its forge room, its wood-working department, its printing shop, and its drafting room. With such an equipment, there should be at least five hundred students taking their work at Tillotson.

At Allen Hall, the boys' dormitory, through the cooperation of two of the teachers and of several of the boys who offered to paper and paint their own rooms if we would repair the plaster, we have seven or eight rooms put in good shape this year.

The dormitory halls and many of the rooms are sadly in need of repair. Our students will return and bring with them other students if we will make conditions livable. The girls in Beard Hall have been made comfortable, and there will be no complaint from that quarter, and we want to do as well by the boys this next year if the means can be forthcoming.

But our minds have not dwelt on the buildings all of the year to the exclusion of other things. We have put into force an effective commercial department, or rather continued the effectiveness of this department, the students from which have actual business practice in the offices of the college.

Our domestic science department has its practice work in the kitchen connected with the college preparing the meals for the dining room.

But perhaps our most effective work has been in relation to our teacher training. Hitherto we have offered a course in Education and Pedagogy without any practice

training in the application of the principles learned in these courses. In order to remedy this defect, a model rural school has been opened. This Model School is to be as near as possible the rural school with its own particular problems that the average young teacher has to teach as her first position. Here each twelfth grade girl taking the teacher training course spends five periods a day for two months. She is given the responsibility for certain subjects and their treatment. She handles the disciplinary troubles found in every school room. Her work is supervised and corrected.

Every opportunity is given to develop her own ideas with her pupils. Everything possible is done to bring out the teacher in her and train her the way she should go. The girls who have thus far this year worked in the school have by the experience gained more than justified its existence.

In addition to the practical work in the school room, the teacher training class has one period a day of rural school methods and one period a day of psychology. We hope to graduate as a result of this training teachers better fitted to meet and cope with school problems.



BALLARD NORMAL SCHOOL, MACON, GA.

Impressions of a new teacher, Lewis H. Mounts

IT is the Saturday night before Commencement and the strenuous activities of the closing days are over. Each several pupil has been weighed in the balance, and, I can rejoice to say, relatively few

months since, on short notice, I started South to Ballard to teach the Latin and biology. In the stress of active duties, life so often tends to become "just one thing after another,"—at least I find it so, and need to pause and strike a balance. Has it been worth while being here? Is the work really worth while, and are the time, energy, and funds really wisely expended? With so many needs calling for the investment of all one has to offer of service, any given demand must meet certain severe tests if it is to be approved as legitimate. Perhaps the most profitable method of approach is to raise certain fundamental questions bearing directly upon the wisdom and efficiency of the work attempted here at Ballard, and to briefly and concretely picture the answers the months have brought to me.

have been found wanting. The papers have been graded, the marks averaged, the fateful figures entered, and the all-important words, Promoted or Not-promoted, have been written upon the anxiously awaited report card. And now I can draw a long breath, lean back in my old rocker in my little cubby-hole of a room, my den, and review in my mind the events of the last few

First, have the colored children the mental capacity justifying the type of training our schools try to give, similar to that of our northern high schools, or should the training be along purely industrial lines? As I face this, the figure of L—— ap-



pears before my mind,—quiet and unassuming, but a true student; in school but six months out of the eight because of work both in fall and spring on his father's farm, yet with final averages well up in the 90's. Nay more, all through the school year he works outside in addition, making \$50 a month regularly. He is no mere book-worm. One day during the noon recess, several workmen were trying to raise a heavy

gence. Only the other day in a relatively stiff final examination in Caesar, she earned a mark of 95.

Nor should I forget M——, a slender, dark-skinned midget but energy personified. More than once has she persuaded her class to give a play, has chosen the play herself, coached the participants without assistance, and finally presented the play in a creditable manner,—and given the proceeds to the school. She



GRADUATING CLASS—NOTICE THAT NINE OF THE TWELVE ARE PARTLY WHITE

ladder against the side of the teachers' home and struggled in vain with the clumsy thing, till L—— showed them how by placing one end against the building, they could keep the ladder from sliding and secure leverage for raising the other end. When the feat had been accomplished, one of the workmen remarked that sometimes a head is of more value than mere muscle.

Then there is B——, with her eyes often dancing with mischief, or her head tilted in a most impudent fashion, but with no lack of intelli-

declares she is going through college if she has to earn her own way entirely. "Where there is a will, there is a way," were her very words to me this morning. I hope and believe she will do it.

Students such as these unquestionably have the qualities of leadership and the inherent ability to justify their receiving the highest training. To be sure the ones I have mentioned are the exceptions, but so they would be in any school. Often I feel disgusted with the type of work many students do, but, with

relatively few exceptions, it is because of lack of effort, not lack of brains. A higher vision of usefulness, a more gripping purpose, rather than mere native intelligence, is the demand. There is undoubtedly a place for the higher education of Negroes, but mere book education is not enough. There must be a training of the heart and soul, an opening of the eyes to see visions that can indeed grip the will and furnish driving power for real achievement.

But what agencies have furnished such training in the past and are in a position to furnish it now? Certain incidents may throw light upon this. The scene of the first is the hall of the colored War Camp Community Service center, the occasion a committee meeting to make final arrangements for the entertainment of the State Teachers' Convention. Mr. Von Tobel and I are seated at one side of the room and wait and watch while neatly dressed and intelligent men and women, mostly the latter, file in. The chairman calls the meeting, to order. The various matters of business are taken up and carried through in an orderly, dignified, and effective way. By way of contrast there occurs to my mind the bitter wrangling over petty matters to which I listened, on the floor of the House of Representatives on my way south. As the business proceeds, Mr. Von Tobel leans toward me and remarks that a large per cent of those present are former

Ballard students and alumni, many of them now teachers themselves.

A few days later and I attend the opening session of the State Convention. The keynote struck and emphasized throughout is the necessity for advance along all lines of colored education in the State and pledges totalling hundreds of dollars are made in support of an organized effort.

The colored people, such as those who have been touched by our schools, are awakened. But educational advance in the public schools means a call for trained teachers, teachers trained not merely in mind but also in heart and soul. But where are these to be obtained? Few indeed of the principals of the colored public schools of the city cooperated in any real sense with the great convention just mentioned. The ministers of the city, with a few notable exceptions, showed even less of the social vision. Neither public school nor church, though improving, have as yet the vision, to say nothing of facilities, to meet this growing demand, alone or in cooperation. It is clear that, if the right type of teacher is to be made available, it must be through the work of Ballard and other schools of similar character. The A. M. A. schools for colored children still have a great work before them, and merit increased support from our talent, time, and money.



CHANDLER NORMAL SCHOOL

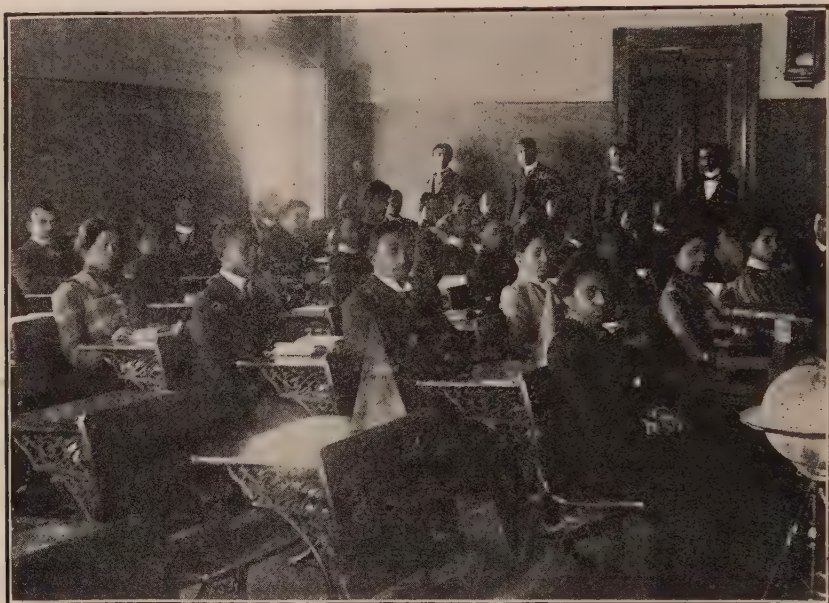
"The School That Is Different"

AT Lexington, Kentucky, the center of the famous Blue Grass Region, the American Missionary Association has been conducting work for the Negro since 1865. Lexington is not only the geographical railroad and commercial center of that region but it is also the educational and agricultural center of the state. Lexington people

proudly assert that "It is the center of culture and agriculture of Kentucky." In this region there live more than 50,000 Negroes of the highest type in America. Many of these people have an interesting ancestry which no doubt accounts for their high intellectuality. Those who have studied their history assert that they are largely descended

from Virginia Negroes, the first to be brought to America. These people were much higher in the scale than those who were brought in the years that followed. Many of these slaves of the first English settlers soon had an amalgam of white blood. There was enough of this mingled in the offspring to affect the quality of the slaves. And during the two and a half centuries of slavery another agency was at work

with the best that our civilization affords. This the Negro cannot get through the public agencies of the South. In fact, society in the South is so organized to-day that the tendency is for both the white man and the black man each to set up a civilization of his own and each different from the other. Many who have been close observers assert that the Negro has less contact with the white man to-day than he had during the days



to qualify these Virginia slaves advantageously. Every undesirable slave was sold and sent farther South, resulting in a selection of only the best. Thus without planning it, the same biological principle was applied to these people that is used to-day for the production of better form of plant and animal life; that is, careful selection for a higher type. Thus God who over-rules the sins of man raised up a class of excellent native ability for leaders of the colored people. But leadership requires training as well as native ability, and training of a special sort, training that gives a contact

of his slavery. For now he lives in a section of the city apart by himself where all of his earlier years when his habits are forming are spent in a Negro environment. When he goes to a public school, he has only Negro teachers. When he goes to church, he meets none but his own race. All too often those who are his leaders, while they are for the most part earnest men and women, have had but few advantages themselves and they also are largely influenced by the same environment as those whom they must lead. Thus old habits and practices are perpetuated and superstitions continue to

hold sway. Sometimes the Southerner unwittingly condemns the present system by asserting that the younger colored people are "no good." They often attribute it to the fact that they have received education and it has spoiled them. As a matter of fact, it is nothing but the lack of contact with the white man's civilization.

Among these 50,000 Negroes, there is one contact point where the two races meet. That is at Chandler Normal School. Here with a faculty composed of earnest men and women, about two hundred students ranging in age from six years to adults have opportunity to look beyond the narrow environment of the Negro settlement. Its plant consists of a school building and a teachers' home situated upon a campus of four acres. Here getting an education means not merely the devoting of time to the study of time-honored subjects, but much more it means also the forming of those habits which the standards of Christian civilization dictate. Each day's work begins with a chapel service, a thoroughly dignified worship, which is intended to lead the students to form the highest purposes in life. It also serves as a model for reverent worship. In this it is in striking contrast to the emotional services which the students so often see elsewhere. All through the day, the matter of character building is given the greatest consideration. In addition to the usual

school studies, manual training and domestic science are given much attention. Thus the head, the hand, and the heart are trained to make from these boys and girls well balanced men and women.

The uplifting influence of wholesome reading is another means that the school uses to implant higher ideals. The school library of about three thousand volumes is the largest library for colored people in the state of Kentucky. Its books are eagerly read by the students and by many of their parents. The library also circulates and distributes large numbers of standard periodicals which are received from friends after they have read them. More than a thousand such periodicals are sent out each week. Each student receives a package weekly to be read at his own home and then circulated in the neighborhood. So here again the school is using one of the most powerful agencies to bring to these people the white man's civilization.

Thus while Chandler School has been able to touch only a limited number each year, in the many added years it has multiplied its influences immensely. We hope for a much greater scope for our work. But this will require a larger circle of friends willing to assume some part of the responsibility. Chandler will gratefully welcome all who will join in this blessed work for the Master.

Miss Jennie Curtis, formerly of Stockbridge, Massachusetts, who had taught in Dorchester Academy, McIntosh, Georgia, twenty-seven faithful years, endearing herself to many hundreds of needy pupils who will ever bear the impress of her Christian devotion and influence, died in Brooklyn, N. Y., April 16 last. Those who taught with her as well as her pupils will long cherish the memory of her earnest Christian character.

AN INDIAN SOLDIER

"BY their fruits ye shall know them." Private F. Philip Frazier is a grandson of Ehnamani who in Minnesota hunted

him and I put aside all my old ways." Ehnamani will always be remembered at Santee for his devoted Christian character and deeds.

His son, Rev. Francis Frazier, who followed in his steps, became pastor of the church at Santee and is to-day one of the best of the Indian preachers.

The grandson of Ehnamani and son of the present pastor at Santee is F. Philip Frazier whose picture tells his story. He has a brother, a graduate of Denver Medical College and a successful physician in government service. Philip after graduating at Santee, prepared for college in Moody's School, and was a student in Dartmouth College when called to the war. Such as these are the rewarding fruits of the missionary at Santee. We append an extract from one of his letters home from France as follows:

Dear mother and father, there is a brighter day coming for us all, God helping. Yes, we are all indeed blessed with the good outcome of



in the Indian way; born in 1825, he was tall and strong, and a famous hunter. While yet in the prime of life, he and his tribe were moved to the Sioux Reservation. Soon—in 1862—the Sioux were on the war path with the whites, and Ehnamani was one of them. Captured and in prison, he first heard the Gospel and accepted it in spirit and in truth. Pardoned by Abraham Lincoln, he with his tribe was deported to the vicinity of Santee in Nebraska where at length he became preacher and pastor, leading very many of his people by his earnest and sincere life and by his spoken word to become Christians. "I grew up," he said, "believing what my father taught me, but when I knew of Jesus I believed in

our efforts. I pray that God will lead us to more useful work for all men. We are about through over here. Then we are coming home to see how you are fighting over there. Surely, God has kept me and brought me through the terrible experiences to put me into a more serviceable life. I like to read over the last part of the twentieth verse of Matthew twenty-eighth where our Master says: "And lo, I am with you always, even unto the end of the world." I am trying to remember this at all times so when I am discouraged or down and out I shall remember that He is with me to help me to win in this world war. May God bless and direct us in everything we say or do and ever keep us in His care is my prayer.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year, to May 31st.

RECEIPTS FOR MAY.

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	4,914.43	700.25	4,184.01	10.00	127.34	9,936.03	1,856.42	11,792.45	4,923.11	16,715.56
1919	6,411.83	1,134.01	5,117.25	35.95	163.75	12,862.79	2,060.92	14,923.71	6,001.24	20,924.95
Inc.	1,497.40	433.76	933.24	25.95	36.41	2,926.76	204.50	3,131.26	1,078.13	4,209.39
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	88,571.38	5,849.54	26,672.07	16.50	502.19	121,611.68	6,699.75	128,311.43	35,638.31	163,949.74
1919	89,392.43	6,246.73	22,642.88	35.95	502.26	118,820.25	3,887.59	122,707.84	47,886.59	170,594.43
Inc.	821.05	397.19	.....	19.45	.07	.....	.....	.....	12,248.28	6,644.69
Dec.	.....	.....	4,029.19	.....	.....	2,791.43	2,812.16	5,603.59	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	2,501.81	1,133.23	2,879.15	22.00	641.35	7,177.54	19,813.69	26,991.23	200.00	27,191.23
1918-19	1,491.73	1,293.44	4,084.89	.....	202.47	7,072.53	18,530.00	25,602.53	50.00	25,652.53
Inc.	.....	160.21	1,205.74	.....	.....	.....	.....	.....	.....	.....
Dec.	1,010.08	.....	.....	22.00	438.83	105.01	1,283.69	1,388.70	150.00	1,538.70

SUMMARY OF RECEIPTS EIGHT MONTHS.

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for regular Appropriations	\$163,949.74	170,594.43	6,644.69	.....
Designated by Contributors	27,191.23	25,652.53	.....	1,538.70
TOTAL RECEIPTS EIGHT MONTHS.....	\$191,140.97	196,246.96	5,105.99	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

WELCOME TO DR. JAMES ROBERT SMITH

WE are giving a hearty welcome to our office this month to Rev. James Robert Smith, D.D., the new Church Building Secretary. Dr. Smith comes to us from the pastorate of the people's Church (Congregational) in St. Paul, Minnesota, where he has been the honored and successful leader of that important enterprise for several years. Before going to the capital of Minnesota his ministry in other churches in the Middle West had won for him the admiration and confidence of his brethren in that wide region. He comes to us in the prime of his powers, and will bring to us a deep sympathy with the churches, a sound judgment, and the fine ability which has characterized all his work.

We hope to follow this announcement with a full account in the September issue which will more adequately introduce him to the churches when the vacation season has passed.

Secretary Richards, now in the seventeenth year of his service here, will assist Dr. Smith in his work, taking the title of Associate Secretary.

Within the past few weeks unusual appeals for the aid of this Society have come to us, the total asked being much more than \$100,000. The cases are important and urgent. We want to help, but our funds are too limited. Will some one kindly send us a check for \$100,000?



We are glad, however, that although we cannot do all we wish, we can still lend a generous hand to many churches in their hour of need. At the May meeting of our Committee six parsonage loans were voted and grants and loans toward twelve houses of worship. Eighteen churches in eleven different states shared in this practical fellowship.



Our little Russian-German church in Dinuba, California, has been getting a parsonage for its minister. They are loyal citizens of their adopted country, and have done finely in support of our government during the late war. The young people understand English better than German and use it freely. It was a pleasure to help them with a parsonage loan.



Our church in San Antonio, Texas, is moving forward courageously. It wants a parsonage for its minister. It has an ideal lot adjoining its attractive new house of worship. The outlook over the little park, and down the three important streets that converge at that point is very attractive. A pastor's home seems essential to the success of the church in this important city. We hope Dr. Riley will soon move into this new house.



CONGREGATIONAL CHURCH, SAN ANTONIO, TEXAS

IN THE HEART OF THE SOUTHWEST

By Rev. C. A. Riley, Ph. D., San Antonio, Texas

TEXAS is the Colossus among the states. It is five times as large as the Empire State. Its population is climbing up in the millions and it threatens to overtake the Keystone State ere long. It has more than forty cities having a population of from 5,000 to 150,000. Its resources are too varied and abundant to talk about. Your ride across the state covers about a thousand miles. It is almost as far from north to south.

San Antonio is the metropolis and business center of southwest Texas and the gateway to old Mexico. There are a hundred and fifty thousand people in it, and this number is much augmented in the winter by the tourist colony. It is an ideal resort for those seeking to escape the bitter weather of a northern winter.

Here is presented an opportunity as great as Congregationalism ever had of combining her missionary forces in advancing a Christian commonwealth at home, and having a

large share in Christianizing a great nation on our adjacent south.

San Antonio is the strategic base of operation. It is in a state of renaissance in material ways, in politics, in education, in morals, in Christian deals. It needs Congregational leadership. There are forty thousand white Americans in the city not affiliated with any church, yet with Protestant inclination. Many northern people are coming here to reside, some of them Congregationalists. The nearest church bearing our name is at Austin, eighty miles away.

Six years ago The Congregational Home Missionary Society entered this field and organized the church. It was welcomed by a little company who liked its freedom and its simple faith. Worship was peripatetic, and the brave little band wandered from hall to hall but with discouraging results. A homeless nomad cannot expect to thrive.



CONGREGATIONAL CHURCH (INTERIOR), SAN ANTONIO, TEXAS

Search was begun for a location not occupied by other churches, and offering just the opportunity for service which was desired. At last an ideal site presented itself.

The location chosen is half a mile from any other church, in a population of six thousand people awaiting the privileges the church of Pilgrim faith and polity offers. It is only two blocks from the new Brackenridge High School, built to accommodate 1500 pupils.

The lot, "beautiful for situation," is on Labor Street, facing Carolina Street, removed from South Presa Street (which has a double track carline) by Florida Park, just far enough to avoid the noise, and yet, by a lucky curve in full view three blocks distant. It is about one and a half miles from the City Hall, and the business center of the city. It is the most attractive site for a church in the whole city.

Here a beautiful and commodious church has just been erected and dedicated. It is constructed of tapestry brick, and is a great ornament to that section of the city. The auditorium will seat three hundred and twenty-five people, and at a pinch many more. A Sunday School annex is planned and will be added later. A parsonage in harmony with the church building is also planned, and it is hoped that it may be erected this summer.

Already people are turning with interest toward this new sanctuary, and the work gives great promise of steady and satisfactory development. The Sunday School is full of life and interest, and the swarming children are the hope of the future. Beginning with twenty-two the number has gone up to a hundred and twenty-six.

There are many reasons why this church makes a strong appeal to

people in this Southern city. Its catholicity is attractive. It is for any and all Christians who will come into its fellowship "for the glory of God, for mutual help in completing their lives into the likeness of Christ and for the establishment of the kingdom of righteousness." Its democracy is attractive. There is no place for church courts or overlords, no place for the politician or the autocrat. Even the minister must be a

member of the body. Its emphasis upon knowledge is attractive. It welcomes truth from every source, and is not afraid of progress. Its exaltation of character is attractive, it seeks to incarnate the ideals of Christ in the personal life, and works for a redeemed society where his principles and spirit are dominant. Its aim is attractive. It seeks to change this sorrowful world into a heaven.



CONGREGATIONAL SUNDAY SCHOOL, SAN ANTONIO, TEXAS

ABOUT INSURANCE

"If you have only a grant of \$500 in our church why do you ask for an insurance policy for \$5,000?" Bless your heart, we don't. That would be absurd, as you intimate. All we ask is that, in accordance with the universal-business custom, an insurance policy for the amount of denominational money invested in the property, be sent to us. It is to protect to the denomination what it has placed there. If the church burns, that proportion of the insurance money (and no more) comes to our treasury. This is often reappropriated to the church if it rebuilds, provided the circumstances make it seem wise. The rest of the insurance money goes to the church for its immediate use.

FURNISHING THE NEW MEETING-HOUSE

By Charles H. Richards

AFTER the new house of worship has been erected, much yet remains to be done before it is ready for use. Architecturally beautiful, and wisely planned for community service, it is like a newly-launched ship without masts or sails. Until it is equipped for its various uses, it is like an empty casket without its jewel, a fine frame without a picture. What shall we put into it to adapt it for the many needs? How shall we furnish the Lord's house?

A House Committee

It is wise to elect a House Committee some weeks before the completion of the building, that it may carefully consider what is needed and take steps to provide the necessary equipment. As the Trustees control the finances of the church it is important that such a Committee work in closest cooperation with that official body while at the same time it can relieve it of much care as to details. It should be a permanent committee in the after years, changing its personnel from time to time, but having special responsibility for the physical upkeep of the plant, watching for defects and keeping the house, the furnishings and the grounds in first-rate condition.

It may be well for this to be a representative committee, with members from different departments of church activity. It may include one or two Trustees, a representative of the "Ladies' Aid," one from the Sunday School and one from the young people. Experience, sound judgment, good taste and a willingness to take pains will be invaluable qualities in such a Committee.

Its first duty in connection with the new church will be to consider how to furnish the auditorium. Here they will have the expert assistance of the architect. Perhaps he has al-

ready planned all the details, for certainly it is of great importance that everything should be in harmony with his general plan. His suggestions are however subject to the approval of the church, and he can modify them to meet the desire of this Committee. It will be an added advantage if this Committee can visit other churches which furnish the best examples for their study, and they will find inspiration and guidance in such an inquiry.

The Pulpit

The focal point in our Protestant places of worship is the pulpit. As in Kaulbach's great painting of "The Reformation" the central feature is the figure of Luther holding aloft the open Bible, dominating all the groups of scientists, philosophers, warriors and the rest with Eternal Truth, so in our churches the commanding interest centers in the open Bible and its message as declared by the preacher. There are other features of importance, but this takes the first place.

Many persons recall with interest the old fashioned pulpit, which was a high box lifted well above the people, entered by a flight of eight or ten steps, and sometimes provided with doors on each side which shut the preacher securely in. A few of these still remain as curiosities. But the modern view of the minister as a man among men, one of the people, and needing to get close to them, has caused the disappearance of the arrangement so familiar to our fathers. The modern pulpit is usually a platform in close proximity to the congregation. Indeed the closer the people can swarm about it the better.

Sometimes the pulpit has for its background the organ and choir. This is in many respects a very desirable arrangement, but in that case the choir should not be lifted too

far above the minister. The first step of the choir gallery may well be about five feet above the pulpit platform, or even less, the chorus rising above that level in serried ranks. A fine illustration of this may be seen in the Central Congregational church in Brooklyn, where the vested choir of fifty or more is grouped in semicircles around the organ console.

Some churches like a full, open chancel, with the communion table near the farther end, with clergy-stalls against the wall, and with the choir on the same level with the minister, perhaps in two groups facing each other for antiphonal singing. This arrangement has also special advantages, and is as proper for the use of non-liturgical churches as for any other.

Many of our churches in recent years have adopted a method formerly much in use, and have a lectern or reading desk on one side of the platform for the Bible and prayer service, and a pulpit for preaching on the other side. In the First Congregational Church of Montclair this plan is beautifully carried out, the highly decorated screen, with its stalls for the minister forming a fine background, and the communion table being lifted to the level of the platform and carried well back.

Most of our churches, however, still retain the old simple arrangement of a single desk upon the platform, used both for the Scripture reading and the preaching. In front of it and on a lower level stands the Communion Table. Sometimes the pulpit rests on a single, hand-carved and graceful standard; sometimes it is a broad and massive structure. Occasionally one may find set into the pulpit a piece of wood from the old Scrooby manor house in England where our forbears worshipped three centuries ago, or a fragment of Plymouth Rock; but the supply of such relics is too meager for our six thousand churches.

In choosing the communion table, pulpit chairs, and other appointments for this part of the sanctuary, the Committee will doubtless select something dignified, artistic, and well adapted to the general style of the building.

The Floor

Shall the floor be "bowled" or level? This question will probably have been settled by the architect in consultation with the Building Committee before the House Committee begins its work. But it has such an intimate relation to the seating problem that it may well be mentioned here.

If the auditorium is a very large one, seating two thousand people or more, it may be an advantage to have the floor on a slight incline from near the front doors to about the middle of the room. A good example of this is found in the New First Congregational Church in Chicago, where the unusually large floor space makes it desirable that the people farthest from the pulpit shall be lifted higher than those in front of them that they may more easily see and hear the speaker.

In a smaller building, seating perhaps a thousand or less, a bowled floor is usually undesirable. We have seen some little churches much disfigured by such an arrangement. It is better to lift the preacher than the people, and a foot added to the height of the pulpit platform gives better results than three feet added to the floor in the rear of the church. The most beautiful churches, both large and small, keep their floors on a level. There are many occasions for which a church is used when a level floor will be found much the most convenient and satisfactory. From the standpoint of spiritual impressiveness, also, the old Colonial or Cathedral type has a great advantage over the hippodrome type.

In a church of moderate length a level floor meets all the needs. An excellent example of this is found in

the First Congregational Church in Madison, Wisconsin. The building is a Greek cross in shape, each axis being about sixty-five feet in length. The seats sweep in wide semi-circles around the pulpit which has the choir gallery for a background, and all are within easy reach of the speaker who is easily seen and heard by all on the floor and in the three galleries, so that a conversational tone is distinctly heard by twelve hundred persons. A bowled floor in such a building would have been a misfortune.

The Seats

Shall the auditorium be seated with opera chairs or with pews? There are certain advantages in opera chairs. There is economy of space. They can be placed more closely upon the floor, and the ushers can know accurately just how many people can be seated in them. In a great hall they are an undoubted convenience. If the true unit in church life were the single individual, then these single sittings might be preferred.

But the true unit in the church is the family. The ideal is to have the home transported to the sanctuary and made a part of the larger family—the household of Faith. Fathers and mothers and children should come together into the house of the Lord, sing together the songs of Zion, bow together before the mercy seat, and listen together to the message of life and love which the heavenly Father sends. The pew is the family sitting, rather than an individual sitting. If we are to make the church a real Christian home we shall find that pews are far better for the purpose than opera chairs. They emphasize the family idea.

The various seating companies make pews nowadays which are no longer a torment to the flesh. They are so adapted to the human form that one can sit in them with comfort. The main thing is to keep them filled. Here the layman has a duty as well as the preacher. Why not follow D. L. Moody's plan when a young man in Chicago? He kept two pews filled with young men every Sunday.



OLIVET CONGREGATIONAL CHURCH, SPRINGFIELD, MASS., INTERIOR

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Rev. J. G. Dickey of North Dakota writes: "My most interesting trip was to Selfridge on the Sioux (Standing Rock) Reservation. I had the privilege of sleeping in a shack hotel, with just boards between me and the April wind; washing in the one wash basin along with bankers and blacksmiths; hearing every change of tone among the dozen snores coming through the thin wooden partition. But Selfridge is a growing town, with two banks, two general stores, two lumber yards, garages, shops and elevators. In the ranks of the new settlers attending the services eight denominations were represented, including one lone family of Latter Day Saints. The Sunday School has several Indian children, and at my evening service, Robert Bruce, a full-blooded Sioux, who with his family lives in town, gave us some especially fine music."



General Secretary Charles E. Burton, D.D., and Extension Secretary W. Knighton Bloom have visited a number of State Conferences and Associations during the past month; also churches in New York, New Jersey, and New England. Various phases of field visitation in the West have been planned for the months of June and July.



Rev. Charles T. Rogers of Alabama writes: "It is interesting to note that out of the 2009 members of our Sunday Schools in Alabama, 1638 are in Sunday Schools under home missionary pastors. There are eleven home missionary pastors. The twenty-three other pastors, have in all their churches, only 411 in their Sunday Schools! Evidently the missionary work of our Church Extension boards is vital in its challenge and constructive in its work."



A message from a northwestern state says that in some of the German and Scandinavian communities the young people are denied English-speaking services, and that a strong desire on their part for such is creating a wide-open door for our Sunday School Extension activities. Are we ready to respond to the need with the men and the means?



That veteran and consecrated leader of missionary enterprise, Rev. George R. Merrill, D.D., Superintendent of the Southeast District, has recently responded to an invitation of southern interdenominational leaders, to deliver a series of seven addresses at the Mississippi State Sunday School Convention. He writes: "I think this work was really the most fruitful one of the whole year so far. My reception was all that I could desire, and the glimpses I had, on the one hand, into the temper and desires of the colored leaders, especially in regard to their missionary leadership; and on the other hand, into the attitude of the white leaders toward the Negro problem in each of the denominations, and their readiness to welcome intelligent cooperation that will recognize some things that now admit of no discussion, were very illuminating and suggestive. I hope I may have another chance or two during the season to explore the southern mind."

SUNDAY SCHOOL WORK IN THE SOUTHLAND

REV. J. F. Blackburn, our missionary for Georgia and the Carolinas, relates the following interesting experience in connection with one of his newly-organized Sunday Schools: "The school organized at Pleasant Hill is one of the best and most promising things in the month's work, as it seems to have the moral backing of the entire community. After several addresses had been made during the two days' meeting on the value of the Sunday School to all classes in the community, and a vote was called for, every hand went up. And the vote was not for the organization, but committed each one to membership and full cooperation in the whole program of the school. I think I have never seen a community so hungry for spiritual things; nor parents so eager for a Sunday School.

While speaking to these people on Saturday afternoon, I heard a com-

motion outside, and saw that the audience was somewhat excited. On glancing out I saw a mule running rapidly toward us, with a buggy tied to him. Within a few paces of the church the buggy struck a tree, and the mule turned a somersault, the remains of the buggy landing on top of him. Fortunately my address was near its close, for this incident put an end to it, and all hands went out to see the wreck and learn what had become of the Georgia mule. One of the men picked up a bottle of moonshine, and another said, "Well, that explains it all. The mule had been tied to the back of that buggy, and being of an inquisitive turn of mind had found the corn licker under the cushion, the stopper got loose, and it went to his head and he just naturally decided to break up the meeting." It is only fair to state that this Georgia mule and the moonshine came from an adjoining community.

THE suggestion was made in the circular letter sent out with the Children's Day programs that each school take one of the special features named on the Society's Pledge Card, and devote its offering as stated thereon. In this way it was thought that the interest of the members of each school would be vitally aroused along missionary lines. We are showing below, for those not already familiar with it, a copy of the pledge card which was explained at greater lengths in an earlier number of the magazine.

The Congregational Sunday School Extension Society

\$1 will bring one child into Sunday School.

\$5 will provide a visit to a needy school and perhaps save its life.

\$10 will start and furnish a summer school.



\$25 will start a new school and maintain it for a year.

\$150 will put a student into the field for the summer.

\$1000 will support a Sunday School Missionary for a whole year.

Any payment of **\$20** or more will constitute some designated person a Life Member.

I purpose to see that the sum opposite to which I have made this mark **X** is paid on or before

Please indicate whether personal, or on behalf of Church, Sunday School, Sunday School Class, C. E., or other society.

Name.....
Address.....

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

A SUGGESTIVE EXPERIENCE

AMONG about thirty persons whose names are on the Board's roll of honor, and whom we had the pleasure of meeting on a recent extended trip through the West, were several of a most appealing nature. There were those of extreme age—one shut in by crippling rheumatism, dependent wholly upon the wheel chair and crutches to get about the house; widows, aged, feeble and striving for existence because of very meager resources, and in several cases with invalid daughters demanding their strength and care. In one case a minister who had been incapacitated for his work through an injury to the spine when thrown from a wagon in a runaway accident, was striving to help himself by gardening on rented lots in the city, and selling the products of his toil to his neighbors. His wife aided by going out to sew by the day as she could find opportunity. They did not bemoan their lot, nor seek pity. They were cheerful and full of courage, trust and hope.

One call brought afresh to my attention a most interesting situation. A family of orphans. Both father and mother dead. They died within a few months of each other. Five children were left, aged 3, 9, 10, 16, and the fifth, a young woman who is the wage earner receiving a modest salary. The children are all of unusual promise. One boy and one girl are especially ambitious for a college training. The girl is working her way by all sorts of manual effort, as will the boy, to get through college. If we were rich, or even moderately well off, this opportunity to aid in the education of worthy and promising young people would find immediate response. Possibly this item may interest some reader who will write to Secretary Rice.

We called at the home of a widow and found her living in a single room where she did her cooking and sewing and where she slept. At the moment of our unexpected call, she was under great misfortune. A short while before she had been struck on the street by an automobile, bruised, injured, two ribs broken which were still tightly bound to keep them in place, and from which condition she was suffering much pain. To add to this misfortune she had just burned both hands in putting out a small fire which had started in her room. Yet there was not a single groan or intimation of special suffering. She was thankful to God for her spared life, and anxious to recover that she might still be able to do something toward her own support. Years before she had worked with her husband, a pastor, a missionary in Japan, and the superintendent of home missions in one of our western states. It was a great privilege to be able to furnish her immediately with some additional help. But she needs more. It will still be a long while before she is able to resume her general activities. And they all need more! Let us never think that the Board of Ministerial Relief has its task finished!

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE CREST OF THE HILL

When word came that \$67,301.23 of our total amount to the Schauffler Building Fund had been actually paid in, we felt that we had started down the hill on the other side. We are realizing every day what a great privilege it is to be able to help by raising this \$125,000 for the Schauffler Building Fund.

This school is a great asset for Americanization. Our Schauffler girls have a wonderful opportunity just ahead of them and every dollar we pay into this fund spells Americanization.

Just sixteen months until the Tercenary Celebration, and we must not go to that wonderful meeting and report that the women have failed in the assignment given them. I ask for the loyal support of every state. We must all pull together for as Kipling says:

"It ain't the guns and armament,
Nor funds that they can pay,
But it's the close co-operation
That makes them win the day.

It ain't the individual
Nor the army as a whole,
But the everlastin' team work
Of every bloomin' soul."

Mrs. Chas. Hutchison, Chairman.



TOPIC FOR SEPTEMBER, 1919

*Congregational Woman's Home Missionary
Federation*

"OUR TOOLS"

(Methods of Work)

Opening Hymn: "Awake, My Soul."

Scripture.

Prayer, by leader or pastor.

Hymn: "Scorn Not the Slightest Word
or Deed" (or selected reading.)

1. Our Goals:

For

Our Auxiliary
Our Church
Our Union

In

Membership
Knowledge of Missions

Contributions
Spiritual growth

II. Questions to be answered:

1. Is there a Mission Study Class in our church? What is its program? Membership?
2. How about the Mission Band? What is its program? Is the Cradle Roll a feeder for the Mission Band as well as for the Sunday School?
3. How are the young people organized? Do they contribute regularly to Congregational missions in proportion to their means? What is their program?
4. Is there a representative committee, or cabinet, in the church, to plan its missionary program?
5. How may new officers in the auxiliary be trained for their duties?

Sentence Prayers.

Closing Hymn: "I Love Thy Kingdom,
Lord."

Suggestions: The topics under "Goals" may be assigned to individuals for special preparation, or may be discussed in round-table fashion, under a skillful leader.

The questions may be given out some days before the meeting, and each answered in a three-minute paper or talk.

The experience gained through the work of the previous year, and the knowledge and enthusiasm brought home by delegates to summer conferences, should be helpful in making this intensive study of the home auxiliary, and in outlining the program for the coming year.



Those who are leaders in children's missionary work will be glad to know of the excellent material that can be procured from the Missionary Education Movement, 160 Fifth Ave., New York City. Picture Sheets, a Picture Story Set, and a textbook, "Americans All," are promised by July 1st. Send for the M. E. M. Announcement and become acquainted with these helps.

MONEY

*This is the Way One Woman's Society Is
Raising Its Money for Missions*

OUR Society forms a human calendar of contributors. The largest giver is the year, the twelve next largest are the months, giving from seventeen cents to thirty cents a day. Fifty-two subscribers are the weeks, giving ten cents each day, and 365 are the days.

According to this plan the Saturday subscribers would pay one cent a day, or \$3.65 for the year, the Fridays, two cents a day, the Thursdays, three cents, Wednesdays, four cents, Tuesdays, five cents, Mondays, six cents and the Sundays, seven cents a day. It takes 429 contributors to carry this plan out in full. The total amount raised is \$7957.00.

The amount for the year is left blank for the largest subscriber. If seventeen cents per day is too much for the months, this might be reduced to twelve cents or more per day, or if that is still too high, the weeks might pay eight cents and nine cents and the months ten cents per day and up, and still make the grand total over \$6,000.00.

Should the available subscribers not number 429, the weeks might be figured as 48 instead of 52, counting four weeks to each month, or the plan could be varied in other ways to suit the individual society.

A. B. P.

Oak Park, Illinois.

"APRON PARTY"

HAVE you ever tried this method of raising money for your society? As recently worked out by one of our churches not far from New York it proved a most effective way of securing the sum needed to provide supplies for a missionary box that was to be packed. Some weeks before the meeting a little gingham apron, with a pocket on it, was sent to all the members of the society. With each apron went a little poem, asking that each woman draw a tape measure, "not too

tightly" about her waist, count the number of inches indicated, and place within the apron pocket a corresponding number of pennies. The result was a most gratifying "special gift" for the particular needs which the society was to meet.

ANNUAL MEETING PLANS

IT is now possible to make a fuller announcement of the plans for the Annual Meeting of the Federation, to be held at Grand Rapids next October, than could be done last month. The meeting will open at four o'clock on the afternoon of Wednesday, October 22nd, with an Open Conference of the Executive Committee and delegates. This will be followed by a "Victory Birthday Dinner," for which a most attractive program has been prepared. Each Union is urged to send a greeting to be given at the Roll Call of the States. The program will be brought to a close by music by the Fisk Jubilee Singers. On Thursday, October 23rd, the morning session will be opened by a devotional service led by Mrs. Wilton of Michigan. Greetings from the Michigan Union will be extended by Mrs. I. P. Powell, and the response will be given by Mrs. G. A. Southall, Vice-President of the Middle District. The President's message will follow. The annual reports of officers and standing committees will be presented in the form of demonstrations and summaries, and will be followed by the election of officers for the ensuing year. Mrs. Firman will conduct the opening devotional service in the afternoon. The report of the Schauffler Committee will lead naturally to an address on Schauffler and Americanization by Mrs. Mary Schauffler Platt. Friday morning the Open Forum will be held. Unions are urged to secure their full quota of delegates that the meeting may be a large and representative one. Notices as to entertainment will be sent later.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

THE PILGRIM LEGION

"THE Pilgrim Legion" is the name that has been adopted for the organization of the young people of the Congregational Churches of the far-western state of Washington. This embodies the idea of our Pilgrim forefathers who landed at Plymouth Rock in 1620 and the spirit of chivalry and honor which was prevalent in the famous Legion of Honor of the French Government.

This organization of Washington young people embraces Christian Endeavor Societies, Boy Scouts, Camp Fire Girls, organized Sunday School classes and any other young people's groups.

The first meeting of the Pilgrim Legion was held in the First Congregational Church at Tacoma

where a staff of officers was elected. It was a most successful meeting, with one hundred young people in attendance. The next meeting was held at Pilgrim Church, Seattle, where a play was given.

The next big dinner was held February 12th, in Plymouth Church, Seattle, with the Pilgrims of Puget Sound and over one hundred young people rallied around the standard and became acquainted with one another.

The first chapter of the Pilgrim Legion was organized at the First Congregational Church, Tacoma, January 10th with twenty-five young people enrolled. The number of chapters has increased rapidly since.



A WORD FROM MINNESOTA

THE Minnesota Congregational Conference held a great meeting in May. Several forward steps were taken, but the "Signal Victory" was the action which created a Department of Young People's Work under the direction of the Conference.

The object of this Department is to increase the number of young people's organizations until every church in the Conference shall have organized work for its young people; to strengthen denominational loyalty through a program of intensive study of the history and principles of Congregationalism and of the National Societies; but most important to create a trained leadership among the youth of the churches.

One plan under consideration is a celebration of the Tercentenary year by a Training School during

the Summer of 1920 where the young folks may gather from over the state in fellowship and study, and where they may be brought into contact with leaders and teachers of the denomination. It is hoped that from such a plan may result the enlistment of new lives in Kingdom Service; new missionaries, teachers and preachers; a youth consecrated to leadership in the church and in service of the Master.



WHAT ARE YOU DOING?

Has your church or state some good constructive program for its Young People? Is it worth passing on?

Tell the Federation Committee on Young People's and Children's Work about it! Write to

Mrs. Trafford Jayne, Chairman
2511 Logan Ave., North,
Minneapolis, Minnesota.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for May, 1919

The Daniel Hand Educational Fund for Colored People

Income for May from Investments	\$ 3,954.75
Previously acknowledged	41,211.36
	\$45,166.11

Current Receipts

EASTERN DISTRICT.

MAINE—\$221.04.

Bangor: All Souls Ch., box and bbl. goods for Athens, Ala. **Belfast:** Mrs. C. M. C., bbl. goods for Greenwood, S. C. **North Yarmouth:** Ch., 33c. **Orland:** First Ch., 30. **Orono:** Ch., 15.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., \$175.71.

NEW HAMPSHIRE—\$491.73.

East Alstead: "Friend" for Pleasant Hill Academy, 8. **Errol:** Ch., 69c. **Gilmanton:** Ch., 3. **Keene:** Court Street, Ch., 99. **Newmarket:** Ch., 11.75. **Troy:** Miss M. W. W., bbl. goods for Kings Mountain, N. C. **Walpole:** First Ch., 16.

The New Hampshire Female Cent Institution & Home Missionary Union, Miss Annie A. McFarland, Treas., \$353.29.

VERMONT—\$1,355.16.

Albany: Ch., 4.50. **Colchester:** S. S., 1.84. **East Barre:** Ch., 3. **Franklin:** First Ch., 15. **Marshallfield:** Ch., 4; S. S., 1. **Milton:** Ch., 9.09. **Pittsford:** S. S., 3.75. **North Bennington:** Ch., 27.36. **North Thetford:** Ch., 11. **Saxton's River:** Ch., 42.25.

Cong'l Woman's Home Missionary Union of Vermont, Mrs. John F. Puffer, Treas., \$1,232.37.

MASSACHUSETTS—\$4,377.09.

(Donations 1,727.91, Legacies 2,649.18)

Andover: Free Ch., 41.66. **Billerica:** Ch., 20. **Boston:** Highland, S. S., 6.84. **So. Boston:** Phillips Ch., 50. **Brighton:** First Ch., 19.05. **Charlestown:** First Ch., 20. **Cliffondale:** Rev. C. B. M. D. for Pleasant Hill, Tenn., 1.50. **Concord:** Trin. Ch., 25.70. **Dalton:** C. C., for Lexington, Ky., 50; Sewing Soc., goods for Macon Ga. **Dover:** Ch., 9. **Dunstable:** S. S., 2. **Everett:** First Ch., 40.96. **Florence:** Mrs. A. E. E., for Wilmington, N. C., 1. **Foxboro:** W. M. S., bbl. goods for Talladega College. **Framingham:** Grace Ch., 55.23. **Greenfield:** First Ch., 7. **Haverhill:** West Ch., C. E. Soc., 6; Pro Christo Soc., for Cotton Valley, Ala., 12. **Heath:** Union Evangelical Ch., 14. **Holden:** Ch., 18.62. **Hyde Park:** First Ch., 45. **Interlaken:** Ch., 3. **Leominster:** Pilgrim Ch., 62.62; Pilgrim Ch., C. E. Soc., 5. **Lowell:** Elliot Ch., 14.44. **Lowell:** "A Friend," 75. **Marblehead:** First Ch., 34.27. **Marion:** John Pitcher Fund, 35.95. **Medfield:** Second Ch., 4. **Milton:** Mrs. E. H. F., for Talladega College, 2. **Neponset:** Trinity S. S., Lincoln Memorial, 10. **Newburyport:** The Oldtown S. S., 4.82. **Newton Highlands:** S. S., 16.61. **North Brookfield:** First Ch., 44. **Northfield:** Trin. S. S., 12.59. **Plymouth:** Ch. of the Pilgrimage, Mission-

ary Soc., for Lexington, Ky., 10. **Reading:** Ch., 36.87. **Rosindale:** "Rosindale Cong. Ch. Special," 5. **Roxbury:** Immanuel-Walnut Avenue S. S., 29.77. **Salem:** Miss C. A. L., 50c. **Shirley:** Ch., 5. **Somerset:** Ch., 4.23. **Somerville:** Highland Ch. Bible School, 6.30. **South Braintree:** Kindergarten Dept. for Indian Children, 3.59. **South Natick:** John Eliot Ch., 4.29. **Swampscott:** M. E. R., goods for Macon, Ga. **Taunton:** Mrs. E. R., for Talladega College, 10. **West Acton:** Ch., 3.50; S. S., Lincoln Memorial, 1.77. **West Brookfield:** Ch., 19.50. **Westport:** Pacific Union Ch., 3. **Wollaston:** S. S., 10. **Worcester:** Lake View Ch., 15.73; Union Ch., Woman's Bible Class, for Wilmington, N. C., 10 also box & bbl. goods.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. **Northampton:** First Ch. Aux. for Gregory Institute, Wilmington, N. C., 25. **W. H. M. A.** for salaries, 754. Total \$779.00.

Legacies

Newton: Harriet S. Cousens, 666.67; John Ward, 2,000.00 (Reserve Legacy 1,333.34) 666.66. **Royalston:** Phineas S. Newton, 666.67. **Ware:** Martha Elizabeth Marsh, 649.18.

RHODE ISLAND—\$195.84.

Bristol: First, S. S., 2. **Central Falls:** Ch., 88.84. **Pawtucket:** Park Place Ch., 100. **Providence:** F. R. L. B., for Thomasville, Ga., 5.

CENTRAL DISTRICT

CONNECTICUT—\$1,040.47.

Andover: Mrs. A. E. L., 50c. **Bridgeport:** Black Rock S. S., 8.51; United Ch., S. S., 5. **Bridgewater:** Ch., 22.30. **Chester:** Ch., 30. **Derby:** First Ch., 3.15. **Ellington:** Ch., 13. **Gilead:** Ch., 20. **Greenfield:** Ch., 16.50. **Hartford:** Mrs. J. W. C., package goods for Marion, Ala. **Higganum:** Ch., 10. **Middletown:** First Ch., 24.89. **Milford:** First Ch., 48.32. **New Hartford:** North Ch., 18. **New Haven:** Center Ch., 290; Welcome Hall, S. S., 10; H. F., for Talladega College, 75. **Newington:** Ladies Aid Soc., goods for Macon, Ga. **New London:** Second Ch., 94.03. **Niantic:** Ch., 13. **Norwich:** Greenville Ch., 8. **Pomfret:** S. S., 2.25. **Prospect:** Ch., 8.02. **Roxbury:** Ch., 5. **Stratford:** S. S., 25 (10 of which for Porto Rico.) **Terryville:** S. S., for Tougaloo College, 7. **Wallingford:** L. B. Soc., of First Ch., two bbls. goods, for Talladega College.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. Geo. Dahl, Treas. \$283.

NEW YORK—\$3,075.35.

Aquebogue: Ch., 10.12. **Binghamton:**

East Side Ch., 4. **Briarcliff:** Ch., 30.21. **Brooklyn:** Central Ch., 423.23; Central Ch., Young People's Association, 10; Ch. of the Pilgrims, 155.90; Flatbush Ch., 160.80; Mrs. M. C. S., package goods for Marion, Ala. **Catskill:** M. C. W., 5. **De Ruyter:** Ch., 3.60. **Fulton:** First Ch., W. M. U., two bbls. goods for Marion, Ala. **Gaines:** Ch. & S. S., 16. **Groton City:** L. M. S., bbl. goods for Marion, Ala. **Homers:** Ch., 25. **Honeoye:** Ch., 7.93. **Jamestown:** First S. S., 9.77. **Kiantone:** Ch., 3. **Mount Vernon:** First Ch., 25. **New York:** D. E. E., for Trinity School, Athens, Ala., 25; L. R. E., for Talladega College, 75; P. W., for Thomasville, Ga., 200. **Osceola:** Ch., 63c. **Rochester:** North Ch., 1.12; Sea Breeze Ch., 1.65. **Syracuse:** Pilgrim Ch., 2.40. **Ticonderoga:** R. H., for Pleasant Hill, 2.25. **Volney:** Ch., 5.50. **Wading River:** L. M. S., two bbls. goods for Marion, Ala.

Woman's Home Missionary Union of New York, by Mrs. W. A. Kirkwood, Treas. **Baiting Hollow:** W. M. S., for scholarship at Fisk University, 50. **Brooklyn:** Clinton Ave. W. L., for scholarship at Fisk University, 50; Lewis Ave., A. K. C. for Piedmont College, 150; Lewis Ave., E. W., for lunches at Talladega College, 10. **Elmira:** St. Luke's S. S., for scholarship at Piedmont College, 100, and from Cass No. 3, for scholarship at Rio Grande Industrial School, 65. **Flushing:** W. G., for scholarship at San Mateo, 60. **Forest Hills:** W. G., for scholarship at Ft. Berthold, No. Dak., 25. W. H. M. U. of New York, 1,362.24. Total \$1,872.24.

NEW JERSEY—\$255.22.

Cedar Grove: Union Ch., 10.85. **Closter:** First S. S., 3. **Creenskyl:** Ch., 10. **Glen Ridge:** Ch., 125. **Montclair:** Miss C. S. H., for Tougaloo College, 73. **Newark:** Belleville Ave. Ch., 20. **Orange:** C. E. E., for Tougaloo College, 10. **Unionville:** First Ch., 3.37.

PENNSYLVANIA—\$32.40.

Coleraine: Ch., 5.40. **Littitz:** N. C. S., for Marion, Ala., 2. **Overbrook:** Miss E. L. A., for Tougaloo College, 5. **Philadelphia:** Kensington Ch., 10; S. N., 10.

DISTRICT OF COLUMBIA—\$49.00.

Washington: First Ch., for Talladega College, 20; First Ch. for Straight College, 12; Howard University, Livingstone Missionary Soc., 9; C. I. B., for Straight College, 5; Mrs. C. R. T., for Elbowoods, No. Dak., 3.

OHIO—\$1,075.27.

(Donations 741.94, Legacy 333.33)

Cincinnati: Walnut Hill Ch. Missionary Soc., bbl. goods for Talladega College; N. S. D. A. R., for Grand View, Tenn., 10. **Cleveland:** I. B. Club, for Marion, Ala., 2. **Columbus:** Eastwood Ch., 22.50. **Elyria:** Second Ch., 15. **Mansfield:** First Ch., Missionary Soc., for Pleasant Hill, 18. **Marietta:** First Ch., 43.39. **Marysville:** Two S. S. classes, for Pleasant Hill, Tenn., 2. **North Olmsted:** Ch., 7.45. **Sandusky:** First Ch., 17.51; Mrs. P. J. S., for Marion, Ala., bbl. goods. **Tallmadge:** Ch. & S. S., 30. **Toledo:** First Ch., package goods for Student Aid at San Rafael, New Mexico; S. S., Primary Dept. box goods for San Rafael, New Mexico.

The Congregationa Conference of Ohio, by Rev. J. G. Fraser, Treas., \$279.86.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas., \$294.23.

Legacy

Kinsman: Addie McGranahan, 333.33.

INDIANA—\$50.00.

Fort Wayne: Mr. H., for Athens, Ala., 50. **MICHIGAN—\$655.38.**

Benton Harbor: First Ch., for Lexington, Ky., 12. **Benzonia:** Ch., 11.04. **Calumet:** S. S., for Talladega College, 18.75. **Detroit:** First Ch., for Athens, Ala., 50; A. S. T., for Tougaloo College, 10. **Fairport:** S. S., 60c. **Hudson:** "Friends," for Tougaloo College, 250. **Jackson:** I. M. R., for Pleasant Hill, Tenn., 5. **Saginaw:** First Ch., 25. **Traverse City:** First Ch., 10.

Michigan Congregational Conference, by L. P. Haight, Treas., \$230.49.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas., \$32.50.

WESTERN DISTRICT.

ILLINOIS—\$2,406.62.

(Donations 999.00, Legacy 1,407.62)

Aurora: New England Ch., 14. **Chapin:** Mr. & Mrs. H. O., for Kings Mountain, N. C., 10. **Chicago:** Bryn Mawr, Community Ch., 25; Lake View Ch., 4.80; Madison Ave. S. S., Lincoln Mem., 1.13; Millard Ave. S. S., Lincoln Mem., 6; New England Ch., 50; F. H. T., for Elbowoods, N. Dak., 67; J. R. M., for Tougaloo College, 10; "Friends," bbl. goods for Athens, Ala. **Dundee:** First Ch., 27. **La Grange:** First Ch., W. M. U., three bbls. goods for Marion, Ala. **LaGrange:** Lyonsville Ch., 16.25. **Melvin:** W. H. M. S., bbl. goods for Marion, Ala. **Monroe Center:** Union S. S., 5.85. **Oak Park:** Pilgrim Ch., 215.63; A. H. S., for Tougaloo College, 25. **Payson:** S. S., 12.36. **Peoria:** First S. S., Lincoln Mem., 12. **Plainfield:** Ch., 15. **Rock Falls:** M. S., for Lexington, Ky., 10. **Rockford:** Second Ch., bbl. goods for Talladega College. **Somanuk:** Missionary Soc., package goods for Proctor Academy. **Sycamore:** Ch., 10. **Wheaton:** Mrs. J. H. P., for Marion, Ala., 2; "Friend," box goods for Athens, Ala.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas., \$459.98.

Legacies

Earlville: Jacob A. Dupee, 400 (reserve legacy 256). **Jacksonville:** Malvina C. Melendy, 1,263.62.

IOWA—\$573.60.

Grinnell: S. S., for San Rafael, N. M., 10. **Stuart:** S. S., 3.37.

Through Congregational Conference of Iowa, by P. A. Johnson, Supt., from Churches & S. S., \$389.83.

Woman's Home Missionary of Iowa, through Congregational Conference of Iowa, \$170.40.

WISCONSIN—\$256.16.

Fulton: Ch., 11. **Green Lake:** Ch., 3. **Mukwonago:** Ch., 7.50. **River Falls:** First Ch., 88.60. **Rochester:** Ch., 4.75. **Tomah:** First Ch. & S. S., 15.46.

Wisconsin Congregational Conference, by L. L. Olds, Treas., \$69.65.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., \$56.20. **MINNESOTA—\$243.63.**

Minneapolis: Lynhurst Ch., books, for Marion, Ala. **Nymore:** Pilgrim Missionary Soc., 2 (1 of which for Moorhead and 1 for Santee.) **Robbinsdale:** S. S., 1.47.

The Congregational Conference of Minnesota, by J. M. McBride, Treas., \$196.02.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., \$44.14.

KANSAS—\$138.40.

Chase: S. S., 1. **Cora:** Ch., 5. **Gaylord:** First Ch., 12. **Humboldt:** "A Friend," 9. **Leavenworth:** S. S., 5. **McPherson:** First Ch., 74. **Sabetha:** Ch., 5.15. **Topeka:** First Ch., 27.25.

NEBRASKA—\$223.56.

Ashland: First Ch., 5.52. **Aurora:** Ch., 3.26. **Beatrice:** S. S., Lincoln Mem., 3.46.

Camp Creek; Ch., 12. Fairmont; Ch., 28.53; S. S., 5.89. Friend; S. S., Lincoln Mem., 4.24. Havelock; 1st S. S., 1.92. Hayes Center; Ch., 2. Madrid; Ch., 3. Neligh; Ch., 13. Norfolk; First Ch., 65.75. Omaha; First Central Ch., 32. Santee; Pilgrim Ch., 22. Scribner; Ch., 9.25. Seward; Ch., 4.62. Silver Creek; S. S., Lincoln Mem., 2. Willowdale; East Ch., 2.50. York; German Ch., 3.

NORTH DAKOTA—\$37.03.

Carrington; Missionary Soc., for Elbowoods, No. Dak., 10. Elbowoods; Mission, 6.50.

The Congregational Conference of North Dakota, by E. H. Stickney, \$20.53.

SOUTH DAKOTA—\$117.59.

Buffalo; Ch., 1.50. Centerville; S. S., Lincoln Mem., 1.12. Columbia; Ch., 2.25. Cottonwood; Ch., 2. Elk Point; S. S., Lincoln Mem., 70c. Henry; Ch., 98c. Mobridge; Ch., 2.65. Myron; Ch., 2.90. Pleasant Valley; Ch., 3.50. Rapid City; S. S., Lincoln Mem., 6.75. Redfield; Ch., 8.10. Sioux Falls; Ch., 10. Watertown; Ch. & S. S., 8. Yankton; Ch., 7.50.

Woman's Home Missionary Union of South Dakota, Mrs. R. B. Holden, Treas., \$59.64.

COLORADO—\$103.17.

Ault; S. S., Lincoln Mem., 8. Buena Vista; Ch., 4.10. Denver; Ohio Ave. Ch., 10.50; Plymouth Ch., 49.57; Seventh Avenue S. S., Lincoln Mem., 75c. Third S. S., Lincoln Mem., 3.25. Eaton; Ch., 11. Henderson; Ch., 9. Pueblo; Minnequa Ch., 7.

MONTANA—\$14.76.

Baker; Ch., for Crow Agency, 3.95. Custer; S. S., for Crow Agency, 44c. Elgin; S. S., for Crow Agency, 1.58. Helena; S. S., for Crow Agency, 1.69. Livingston; S. S., for Crow Agency, 4.39. Melstone; Ch., for Crow Agency, 2. Ringling; S. S., for Crow Agency, 71c.

WYOMING—\$3.65.

Cheyenne; Woman's Home & Foreign Missionary Soc., First Ch., 3.65.

OKLAHOMA—\$10.00.

Langston; Miss R. C., for Tougaloo College, 10.

NEW MEXICO—\$10.00.

Albuquerque; Mr. and Mrs. H. L. Snyder, for San Rafael, N. M., 10.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$1,079.69.

(Donations 579.69, Legacy 500.00)

Alturas; Ch., 1.62. Benecia; Ch., 2.34; S. S., 62c. Berkeley; First Ch., 81; North Ch., 42.50. Ceres; First Ch., 11.11. Eureka; Ch., 7.02. Fields Landing; Ch., 54c. Fort Bidwell; Ch., 58c. Grass Valley; Ch., 3.24. Guerneville; Ch., 2.30. Likey; Ch., 3.78. Lockeford; Ch., 2.43; S. S., 80c. Loomis; Ch., 7.16. Martinez; Ch., 4.52. Mill Valley; Ch., 1.62; S. S., 46c. Oakland; First Ch., 40; Pilgrim Ch., 7.08; Plymouth Ch., 43.20; S. S., 1.94; Olivet Ch., 3.94. Pacific Grove; Ch., 14.85. Palo Alto; Ch., 22.86. Paradise; Ch., 68c. Petaluma; Ch., 8.78. Pittsburg; Ch., 95c. Redwood; Ch., 32.40. Rio Vista; S. S., 31c. Sacramento; Ch., 14.65. Salida; Ch., 4.32. San Francisco; Bethlehem, 76c. B. G. & Co., for Oriental Missions, 100. Sanger; Ch., 3.34. San Jose; Ch., 52.22. San Lorenzo; S. S., 68c. San Maeto; Ch., 4.27. Santa Cruz; Ch., 20.94. Santa Rosa; First Ch., 5.49. Saratoga; Ch., 10.26. Sonoma; S. S., 1.15. Suisun; Ch., 8.36. Tipton; S. S., 64c. Woodland; Ch., 98c; S. S., 1.

Legacy

Berkeley; Estate of Lilla P. Sargent, 500.

CALIFORNIA (Southern)—\$1,669.63.

(Donations 558.52, Legacy 1,111.11)

Bakersfield; First Ch., 2.50; Mexican Ch., 22c. Chula Vista; Ch., 4. Claremont; Ch., 46.19. Glendale; S. S., Gleaners Class, for

San Rafael, N. M., 5; Friends, box goods for San Rafael, N. M. Long Beach; Ch., 15.60. Los Angeles; First Ch., 143.84; Berean Ch., 6; Bethany Ch., 2.72; Bethlehem, Japanese Ch., 36c; Hollywood Ch., 17c; T. H., repairs on two school organs, at San Rafael, N. M. Moreno; Ch., 1.20. Palms; Ch., 25c. Pasadena; First, 37.50; Lake Ave. Ch., 25.20; Pilgrim, 2.66. Pasa Robles; Ch., 3.30. Pomona; Ch., 18. Ramona; Ch., 3. Redlands; Ch., 21. Redondo Beach; Ch., 1.80. Riverside; Ch., 15. Rosedale; Ch., 14c. San Bernardino; Ch., 3.06. San Diego; First Ch., 37.55; G. W. M., for Talladega College, 100. San Jacinto; Ch., 47c. Santa Ana; Ch., 20. Santa Barbara; Ch., 7.19. Saticoy; Ch., 1.41. Whittier; Ch., 33.19.

Legacy

Redlands; C. M. Baxter, 3,333.33 (reserve legacy 2,222.22), 1,111.11.

OREGON—\$54.00.

Baker; I. R. H., 10. Lexington; Ch., 5. Portland; Highland Ch., 13; Laurelwood, 13; Sunnyside, 10. Smyrna; Ch., 3.

WASHINGTON—\$171.01.

Ahtanum; Ch., 1.85. Anacortes; Ch., 3.70. Colfax; Ch., 1. Colville; Ch., 2. Deer Park; Ch., 4.50. Edmonds; Ch., 5. Elki; Ch., 3.75. Everett; Ch., 8. Guemesa Island; Ch., 1. Lowell; Ch., 7.50. Richmond Beach; Ch., 1. Seattle; Bayview, Ch., 3.50; Columbia, Ch., 1; Fairmount, 6; Fauntleroy, 1; Oaklake, 1; Olivet, 1.85; Plymouth, 100; Prospect, 4. Spokane; Swedish, 6; Westside, 1. Tolt; Ch., 1.50. Tonasket; Ch., 86c. Vaughan; Ch., 3. Washougal; Ch., 1.

UTAH—\$60.00.

Salt Lake; Phillips Ch., for Oriental Missions, 60.

ARIZONA—\$66.00.

Prescott; M. B. H., for Oriental Missions, 50. Tucson; Ch. & S. S., for Straight College, 16.

THE SOUTH, &c.

VIRGINIA—\$3.00.

Adner; M. S., for Cappahosic, Va., 1. Ark; P. J. B., 1; E. L., 1 for Cappahosic, Va. Barboursville; J. E. C., for Cappahosic, Va., 1. Cappahosic; J. S., 1; W. G. P., 1 for Gloucester School. Gumfords; A. J. W., for Cappahosic, Va., 1. New Up-ton; F. R., for Cappahosic, Va., 1.

WEST VIRGINIA—\$25.00.

Ceredo; "A Friend," for Pleasant Hill, Tenn., 25.

NORTH CAROLINA—\$18.89.

Bricks; S. S., 4.89. Haywood; Liberty Ch., Lincoln Memorial Offering, 7. Middle District Association; 7.

TENNESSEE—\$216.00.

Nashville; Union Ch., of Fisk University, W. H. M. U., 10. Pleasant Hill; E. R. W., for Pleasant Hill Academy, 206.

GEORGIA—\$70.30.

Atlanta; Central Ch., 7.07; Rush Ch., 10. Macon; Ballard Normal School, (11th Grade), for Chair Fund, 20.10. Savannah; First Ch., 13.13. Thomasville; Mrs. B. M., for Piano Fund, 10; Mrs. K. H. I., for Piano Fund, 10.

ALABAMA—\$245.06.

Birmingham; First Ch., 5.35; "Friends," 10. Florence; Citizens, for Burrell Normal School, 187.81. Mobile; L. E. J., for Talladega College, 5; Dr. J. R. W., for Talladega College, 10. Muscle Shoals; Ch., 3.90. Thorsby; Ch., 4.94; S. S., 3.06. Tuskegee; "Friends," 15.

MISSISSIPPI—\$80.00.

Indianola; T. S. C., 25; S. G. S., 5 for Tougaloo College. Renova; N. D. T., for Tougaloo College, 25. Reuben; J. E. L., for Tougaloo College, 25.

LOUISIANA—\$20.88.

New Orleans; University Ch., for Straight College, 3.82; L. M. S., for

Straight College, 2.78; W. M. U., 10.28; Straight College Alumni Association, 4.
TEXAS—\$4.25.

Runge: Ch., for Tillotson College, 4.25.
FLORIDA—\$124.12.

Arch Creek: Ch., for West Tampa, 91c.
Fessenden: Mrs. J. B., for Fessenden Academy, 5; Rev. S. B., for Fessenden Academy, 2.50; J. D. McD., for Fessenden Academy, 5; Community Effort for Fessenden Academy, 20.01. **Key West:** Ch., for West Tampa Mission, 5. **Ocala:** Little Zion Baptist Ch., 5; Rev. A. L. J., 1; C. H. S., 5; E. T. H., 5; G. G., 5; Rev. J. A. A., 2.50; J. D. E., 5; McIver & McKay, 10; Mr. M. T., 5; S. C. Green, 5; The O. K. Teapot, 5; Clarkson Hardware Co., 5; Marion County Fair Association, 12; Ocala Manu-

facturing Co., 5; Rheinauer & Co., 5; Tompkins Stable, 2, for Fessenden Academy. **Sanford:** S. S., 3.20.

Summary of Receipts for May, 1919

Donations \$14,923.71
 Legacies 6,001.24

Total \$20,924.95

Summary of Receipts Eight Months

From Oct. 1, 1918 to May 31, 1919.

Donations \$148,310.37
 Legacies 47,936.59

Total \$196,246.96

Endowment Fund

Talladega College Endowment Fund,
 additional \$1,000.00

Congregational Education Society

S. F. Wilkins, Assistant Treasurer - 14 Beacon Street. Boston. Mass.

Receipts for February, 191

CALIFORNIA (Northern)—

Donations: \$14.09.

Alturas: 50c. **Ceres:** 1st, 15c. **Fresno:** 1st, 1.41; Japanese, 1. **Grass Valley:** 25c. **Kenwood:** 94c. **Murphys:** 13c. **Oakland:** 1st, 5.25. **Rio Vista:** 17c. **San Francisco:** Richmond, 3c; Italian, 52c; Spanish, 52c. **Saratoga:** 3.21.

CALIFORNIA (Southern)—

Donations: \$9.85.

Arvin: 13c. **Bloomington:** 25c. **Chula Vista:** 1.30. **Lemon Grove:** 4c. **Little Lake:** 75c. **Los Angeles:** East, 5c; Ch. Messiah, 2. **Maricopa:** 14c. **Monrovia:** 58c. **National City:** 28c. **Pomona:** 40c. **San Diego:** 1st, 2.08; La Jolla, 52c. **Saticoy:** 37c. **Wasco:** 96c.

CONNECTICUT—

Donations: \$582.19.

Ansonia: 31.97. **Bridgeport:** Kings H. C., 7. **Broad Brook:** 2. **Fairfield:** 31.30. **Glastonbury:** 1st, 43.19. **Middletown:** 1st, 22.54. **Morris:** 2.55. **Naugatuck:** 55. **New Britain:** Stanley Mem., 3. **New Milford:** 1st, 28.95. **North Gullford:** 9. **Stonington:** 2d, 8.15. **Stony Creek:** Ch. Christ, 7. **Torrington:** 1st, 2.54. **Waterbury:** (Friend), 250.

Woman's Home Missionary Union. **Bridgeport:** United, 20. **Norfolk:** 48. **West Hartford:** 5. **Winsted:** 1st, 5.

COLORADO—

Donations: \$76.15.

Denver: Pilgrim, 2.90. **Greeley:** 59.65. **Montrose:** Union, 4.85. **Paona:** 2.60. **Rock Cliff:** 75c. **Selbert:** 90c. **Steamboat Springs:** 2.25. **Stratton:** 2.25.

ILLINOIS—

Donations: \$120.35.

Evanston: 1st, 100. **Chicago:** Pilgrim, 7.85; Univ. Ch., 12.50.

IOWA—

Donations: \$39.15.

Alvord: 1. **Colwell:** 3. **Corning:** 1.50. **Eagle Grove:** 7. **Forest City:** 3. **Gomer:** 3. **McIntyre:** 1. **Muscatine:** German, 1. **Osage:** 3. **Sherrill:** 1. **Waterloo:** Plym., 1.

Woman's Home Missionary Union. **Centerville:** 2. **Eagle Grove:** 1.25. **Glenwood:** 85c. **Maquoketa:** 1.65. **Muscatine:** 1st, 2.40. **Newell:** 1. **Osage:** 1. **Shenandoah:** 55c. **Sioux City:** 1st, 85c. **Sioux Rapids:** 1. **Spencer:** 1.40.

KANSAS—

Donations: \$3.45.

Alma: 1.25. **Kirwin:** 2. **Wichita:** Plym., 20c.

KENTUCKY—\$9.10.

Newport: 9.10.

MAINE—

Donations: \$16.85.

Auburn: 6th, 75c. **Bath:** Winter, 10. **Brownville:** 2. **Cornish:** 2.60. **Harpawell:** No. Ch., 50c. **Norridgewock:** 1.

MASSACHUSETTS—

Donations: \$572.19.

Amherst: No., 15. **Beverly:** Wash'n St., 7. **Cambridge:** 1st Evan'l., 4.93. **Concord:** Trin., 26.68. **Haverhill:** Bradford 1st, 6.75. **Holbrook:** Winthrop, 10.86. **Lenox:** 7.70. **Lynnfield:** Center, 3.30. **Nantucket:** 1st, 5. **Newton:** West, 2d, 80. **Somerville:** 1st, 22.55. **Watertown:** Phillips, 6. **Westfield:** 2d, 11.42. **Worcester:** Adams Sq., 10.

Woman's Home Missionary Union: 355.

MICHIGAN—

Donations: \$8.50.

Freeland: 2.20. **Grandville:** 4.50. **Hartland:** 1.80.

MINNESOTA—

Donations: \$50.45.

Austin: 2.40. **Birchdale:** 40c. **Duluth:** Pilg., 4.48. **Happyland:** 4c. **Mantorville:** 1.60. **Minneapolis:** 1st, 30c; Lyndale, 80c; Robbinsdale, 80c; Linden Hills, 1.60. **Moorehead:** 20c. **St. Clair:** 10c. **Stewart:** 20c. **Stillwater:** 10c. **Tintah:** 10c. **Winona:** 1st, 8.

Woman's Home Missionary Union. **Fergus Falls:** 1.28. **Mantorville:** 85c. **Waseca:** 1.70. **Winona:** 25.50.

NEBRASKA—

Donations: \$326.05.

Alinsworth: 3.75. **Avoca:** 2.44. **Chadron:** 75c. **Lincoln:** Plym., 2.50. **Omaha:** Central, 3. **Strang:** 1.25. **Nebraska Congl. Con.:** 312.36.

NEW HAMPSHIRE—

Donations: \$43.24.

Enfield: 1.67. **Lancaster:** 4.25. **Littleton:** 22.28. **Newfields:** 2.80. **Pittsfield:** 5.75. **Wekefield:** Union, 3.92. **Tamworth:** 2.57.

NEW JERSEY—\$1.43.

Lindenwold: 1.43.

NEW YORK—

Donations: \$165.39.

Arcade: 1.85. Binghamton: 1st, 55.28. Columbus: 26c. Greene: 1st, 1. New York: Bethany, 10; (Friend), 1. Syracuse: Plym., 96.

OHIO—

Donations: \$201.60.

Chardon: 65c. Cleveland: Grace, 90c; Jones Rd., 6; Trinity, 3.65. Hamilton: 2.60. Jefferson: 11.55. Lexington: 10. Lyme: 2.50. Point Place: 1.30. Toledo: Plym., 1.10. Youngstown: Elm St., 5.60.

Woman's Home Missionary Union. Akron: 1st, W. S., 12; S. S., 10. Alexia: L. S., 40c. Alliance: 24c. Amherst: 1st, 1.55; 2d, 1.20. Ashtabula: 1st, W. G., 3.80. Atwater: M. S., 1.23. Bellevue: L. U., 1.50. Berea: M. S., 1.20. Cincinnati: Lawrence, 1.03. Cleveland: Collinwood, 4.03; Dennison L. A., 1.74; Glenwood, 48c; Grace W. S., 1; High W. A., 1.08; Kinsman W. A., 1.86; Park W. A., 2.25; Park S. S., 1.44; Pilg. P. W., 22.08; Plym. W. S., 1.50. Columbus: North M. S., 2.50; Plym. L. S., 3.90; South, 70c. East Cleveland: Calvary, 99c; East W. A., 2.40. Elvria: 2d M. S., 1.44. Fairport: 60c. Greenwich: W. S., 60c. Huntington: W. Va., M. S., 1.80. Huntsburg: 36c. Ironton: W. S., 1.20. Isle St. George: W. S., 9c. Jefferson: W. S., 2.64. Kent: M. S., 2.55. Lakewood: L. G., 3. Litchfield: S. S., 1.09. Lorain: 1st W. S., 3.60; 2d, 60c. Marietta: 1st W. S., 3.82. Martin's Ferry: 96c. Mt. Vernon: M. S., 3. Medina: 8.80. Newark: Plym. W. A., 90c. Oberlin: 1st S. S., 45c. Painesville: 1st, W. A., 3; Union M. S., 24c. Pierpont: 1.68.

Radnor: L. A., 4.20. Ravenna: W. S., 6. Ridgeville Corners: 13c. Rock Creek: W. S., 1.20. So. Newbury: 90c. Strongsville: L. S., 2.88. Sullivan: M. S., 1.20. Toledo: Birmingham, 62c; Wash'n S. S., 5. Troy: W. S., 1.70. Vaughnsville: 2.40. Wauseon: L. A., 1.20. Wayne: 1.20. Wellington: W. A., 1.80. Windham: H. S., 75c.

OREGON—

Donations: \$3.66.

Corvallis: 1st, 1.18. Portland: Hld. Ch., 48c. Renier: 2.

PENNSYLVANIA—\$8.13.

Scranton: Plym., 8.13.

SOUTH CAROLINA—\$4.65.

Charleston: Circular, 4.65.

VERMONT—

Donations: \$116.75.

Montgomery Center: 3.12. Randolph: Bethany, 13.83. Vergennes: 8.64.

Woman's Home Missionary Union. Alburgh: L. A., 2.50. Barton: 5. Bennington: 2d S. S., 8. Burlington: College St. M. S., 5. Brattleboro: West, 5. Dorset: W. S., 1.25. Highgate: 2. Jericho Center: 2.50. Ludlow: M. S., 12.35. Manchester: 1.56; H. M. S., 3. Pittsford: 5. Randolph: 1st Center, 9.23; Bethany, 6. Royalton: 2.75. St. Johnsbury: North, 15. Weathersfield: 1st, 52c. Wells River: 2. Westminster: West, 2.50.

WASHINGTON—

Donations: \$38.94.

Kennewick: 33c. Marcellus: Immanuel, 10. Natchez: 25c. Orchard Prairie: 1.15. Ruff: 6.75. Spokane: Westside, 71c. Sunnyside: 30c. Tacoma: 1st, 18. Toppenish: 1. Washougal: 45c.

Donations, total\$2,412.16

Receipts, March, 1919**ALABAMA—\$3.00.**

Beloit: 3.

CALIFORNIA (No.)—

Legacy \$100.00.

Estate Miss L. M. Lawson, Oroville, No. Cal., 100.

CALIFORNIA (So.)—\$13.44.

Hawthorne: 8c. Long Beach: 1.10. Los Angeles: First, 2.87; East, 14c; Olivet, 26c; Ch. Messiah, 1.65; Bethany, 22c. Oil Center: 10c. Oldale: 10c. Pasadena: Pilgrim, 27c. Pomona: 80c. Redlands: 2. Redondo Beach: 15c. San Diego: First, 2.01; Ocean Beach, 22c. San Jacinto: 4c. Santa Barbara: 1.33. Ventura: 10c.

CONNECTICUT—\$126.27.

Colchester: 12. East Haven: 7.25. East Norwalk: Swedish, 2. Enfield: 1st, 35c. Greenwich: 2d, 17. New Haven: Westville S. S., 4. Plainville: S. S., 4.05. Salisbury: Ch. of Christ, 5.41. Wallingford: 1st, 30. Weston: Norfield, 2.31. Winchester: 4.32. Winsted: 2d S. S., 10.58.

Woman's Home Missionary Union. Enfield: 10. Plainville: 7. Southington: 10.

FLORIDA—\$5.42.

Sparkman: (A Friend), 3. West Tampa: Union, 2.42.

IDAHO—\$17.00.

Grand View: 2. Pocatello: 11. Rockland: 1. Weiser: 3.

ILLINOIS—\$352.93.

Chicago: Bowmanville, 5; Pilgrim, 6.28; University, 5. De Kalb: S. S., 3. East Moline: 1.50. Elgin: 1st S. S., 3.50. Evanston: 175. Kewanee: 11. Lily Lake: S. S.,

2.42. Neponset: 2.50. Paxton: 3.79. Rockford: 2nd, 100. Shirland: 50c. Strawn: 3.60. Wilmette: 12.93.

Woman's Home Missionary Union. Canton: W. S., 2. Chicago: Pilgrim W. S., 2. Maywood: W. S., 5. Pecatonica: W. S., 1. Seward: W. S., 5. Thawville: W. S., 2.

IOWA—\$63.79.

Creston: 1st, 6.16; Pilgrim, 1.40. Dubuque: Summit, 3.50. Grand River: Orient, S. S., 4. Tripoli: S. S., 2.

Woman's Home Missionary Union. Charles City: 21. Eldora: Y. L., 80c. Grinnell: M. S., 13.53. Independence: 7.05. Sibley: 4.35.

INDIANA—\$21.96.

Woman's Home Missionary Union. Elkhart: W. S., 9. Indianapolis: 1st W. S., 10. Terre Haute: 1st W. S., 2.96.

KANSAS—\$24.50.

Gaylord: 6. Lawrence: Plymouth, 13.50. Newton: 1st, 5.

LOUISIANA—\$5.92.

New Orleans: Straight College S. S., 4.92. Schriever: St. Marks, 1.

MASSACHUSETTS—\$1,672.12.

Amesbury: Union S. S., 4.76. Andover: Ballardvale Union S. S., 3.50. Beverly: Dane St., 27.50. Boston: Old So. Ch., 1115.50. Cohasset: 2d, 6. Falmouth: 1st, 3.40; Waquoit, 3. Fitchburg: Rollstone, 25.77. Great Barrington: Housatonic S. S., 5. Lowell: Eliot, 20.25. Middleboro: Central S. S., 7.76. New Salem: 1st, 3. Newton Center: 1st, S. S., 25. No. Andover: 1st, 5. Northbridge: Rockdale, 20. Pepperell: Community Ch. Sch., 3.34.

Readings: No. Union, 1.72. Rockland: 1st S. S., 5.12. Upton: 1st, 2.38. Uxbridge: 1st, 10.02. Warwick: Trinitarian, 2. Weymouth & Braintree: Union S. S., 2.10. Williamsburg: 1st, 15.

Mass. and R. I. Woman's H. M. A., 355. MAINE—\$28.05.

Bluehill: 6. Farmington: (A Friend), 2.50. Litchfield: 1. Strong: 1. Waterville: 1st, 17.55.

MARYLAND—\$1.30.

Baltimore: 4th, 1.30.

MICHIGAN—\$37.58.

Bangor: West, 4.40. Bostwick Lake: 2.60. Clinton: 4.50. Detroit: Fort St., 2.25. Fremont: 1.12. Hersey: 3.46. Pittsford: 2.70. St. Clair: Ch., 8.50; S. S., 2. Shelby: 4.70. Utica: 1.55.

MINNESOTA—\$75.84.

Crookston: S. S., 7.33. Fairmount: 1.70. Glyndon: 22c. Lake City: 1st, 12c. Madison: 1. Marietta: 10c. Minneapolis: Plym., 16.66; Park Ave., 1.54; Pilg., 1.09; Open Door S. S., 3; Lyndale, 2.50; Linden Hills S. S., 83c. Princeton: 1. St. Paul: St. Anthony Pk., 1.20. Sleepy Eye: S. S., 2.40. Spring Valley: 44c. Wabasha: 1.50.

Women's Home Missionary Union: Austin: 3.06. Birchdale: 51c. Duluth: Pilg., 5.71. Glyndon: 17c. Mantorville: 2.05. Minneapolis: 1st, 38c; Plym., 51c; Lyndale, 3.40; Robbinsdale, 3.22; Linden Hills, 26c. Moorhead: 26c. St. Clair: 25c. Stewart: 26c. Stillwater: 25c. Tintah: 25c. Wadena: 67c. Waseca: 1.70. Winona: 10.20.

MISSOURI—\$2.00.

Joplin: 1st S. S., 2.

NEBRASKA—\$57.17.

Arcadia: 1.87. Clarks: S. S., 1.86. Farnam: 1.25. Liberty: S. S., 71c. Lincoln: 1st, 17.06; Vine, 4. McCook: S. S., 1.30. Omaha: First Central, 8.50. Springview: 62c. Weeping Water: 5. — Friend: 15.

NEW HAMPSHIRE—\$25.11.

Bennington: S. S., 4.75. Exeter: Phillips, 10. Gilmanston: 3. Hanover Centre: 6.10. Washington: 1.26.

NEW JERSEY—\$157.50.

Glen Ridge: S. S., 10. Montclair: 1st, 135.50. Woodbridge: 1st, 12.

NEW YORK—\$221.30.

East Bloomfield: 1st, 19.53. Elizabethtown: 6. Irondequoit: United, 6. New York: Manhattan, 20; Woodhaven, Christ, 2. Port Leyden: 27c. Watertown: S. S., 4.93. White Plains: S. S., 6.

Woman's Home Missionary Union. Arcade: L. U., 1. Aquebogue: C. E., 1.57. Buffalo: 1st S. S., 19.60. Camden: W. M., 10. Franklin: W. B., 2. Homer: 2. Ithaca: 5. Jamestown: 1st W. A., 4.50. Middletown: 1st W. G., 6. Mills Church: 1. Mt. Vernon: 1st W. U., 2. Morristown: W. U., 2. New York City: Ch. of the Evan., 2. Nazarene W. H. M., 4.50; Parkville S. S., 10; Parkville Philathea, 5; Ch. of the Pil., 30; Broadway Tab., 6.75; Pilgrim W. A., 2; Woodhaven, 1st S. S., 2. No. Bangor: W. M., 1.30. Niagara Falls: 1st W., 20. Perry Centre: W., 1. Riverhead: Sound Av. W. S., 6.35. Saugerties: W. M., 9. Sherrill: 5. Syracuse: Danforth Y. L. A., 10; Good Will W. G., 50; Plymouth, Pilgrim Ch., 25. Utica: Bethesda A. M. B., 2. Plymouth W. H. M., 2. Winthrop: L. A., 1. Wadhams: W. H. M., 2. West Carthage: W. M., 1.

NORTH DAKOTA—\$18.00.

Amenia: 7. Bordulac: 1st, 4. Michigan: 5. Stady: 2.

OHIO—\$41.89.

Cleveland: 1st, 6.16; Park, 5. Toledo: Washn. St., 6.49.

Women's Home Missionary Un. Andover: W. M. S., 1.20. Berlin: M. S., 78c. Claridon: W. S., 1.20. Cleveland: Grace W. A., 38c; North S. S., 2.55; Trinity W. A., 2.02. Cuyahoga Falls: L. M. S., 1.44. Geneva: W. G., 2.40. Huntington: W. Va. M. S., 3. Newport: Ky L. A., 60c. North Olmstead: L. A., 69c. Oberlin: 2d W. S., 5.40. Painesville: 1st W. A., 1.50. Toledo: 2d J. M. C., 1.08.

OKLAHOMA—\$1.35.

Omega: Beulah, 1.35.

OREGON—\$1.50.

Beaverton: S. S., 1.50.

PENNSYLVANIA—\$18.12.

Philadelphia: Park Bible S., 10. Potterville: 1.62. Scranton: 1st Welsh, 5. Titusville: Swedish, 1.50.

SOUTH DAKOTA—\$26.90.

Deadwood: 1.11. Gregory: 91c. Lebanon: 1.05. Murdo: 2.10. New Underwood: 3.78. Redfield: 17.95.

VERMONT—\$12.70.

Brighton: Island Pond, 2.70. Swanton: 1st, 10.

WASHINGTON—\$6.15.

Metaline Falls: 1. Seattle: Fairmount, 3. Spokane: Corbin Park, 2.15.

Contributions \$3,038.81
Legacies 100.00

Total \$3,138.81

Receipts, April, 1919

ARIZONA—\$9.27.

Phoenix: 1st S. S., 1.27. Prescott: 8.

CALIFORNIA (No.)—\$37.89.

Fields Landing: 26c. Grass Valley: 5.21. Hayward: 26c. Palermo: 1.04. Palo Alto: S. S., 67c. Paradise: 32c. Petaluma: 2.60. Pittsburg: 27c. San Francisco: Bethlehem, 42c. Santa Rosa: 70c. Stockton: S. S., 4.61. Sunnyvale: 1.36. Sunol Glen: 39c. Tipton: 14c. Woodland: 1.17.

Woman's Home Missionary Union: Ceres: 2c. Cloverdale: 80c. Fresno: 1st, 1.32. Grass Valley: 4c. Hayward: 4c. Kenwood: 14c. Murphys: 2c. Oakland: 1st, 14.40. Palo Alto: 1. Pittsburg: 2c. Rio Vista: 3c. San Francisco: Richmond, 1c. Bethlehem, 3c; Italian, 8c; Spanish, 8c. Santa Rosa: 12c. Sonoma: 32c.

COLORADO—\$31.13.

Briggsdale: Union S. S., 2. Colorado Springs: 1st S. S., 4.13. Fort Morgan: German, 25.

CONNECTICUT—\$722.84.

Ansonia: German S. S., 2. Bridgeport: United Ch., 31.50; United S. S., 7.50. Canterbury: 1st, 5. Cheshire: Ch., 5.87; S. S., 9.36. Collinsville: S. S., 6.40. Enfield: 1st S. S., 5.11. Goshen: 6.10. Guilford: 1st, 9. Hartford: Centre S. S., 35.74. Asylum Hill, 70. Kent: S. S., 3.00. Milford: Plymouth, 4.51. New Haven: Center S. S., 16.16; Redeemer, 18.78. Newington: S. S., 20.25. New London: 1st, 8.02. No. Stonington: 10. No. Woodstock: S. S., 1.44. Old Lyme: 2.20. Plymouth: S. S., 2.68. Putnam: 2d, 23.79. Salisbury: S. S., 3.72. Simsbury:

1st, 14.53. Torrington: Center S. S., 41.27; Center Ch., 18.73. Trumbull: S. S., 2.45. Unionville: S. S., 5.02. Washington: 1st, 15.42. Waterbury: 1st S. S., 10. Westminster: Canterbury S. S., 80c. Westport: Saugatuck S. S., 2.15. Whitneyville: S. S., 8.41. Willimantic: 1st S. S., 4. Windsor: 9.32. Winsted: 1st, 23.24; 2d, 15.25. Woodstock: 1st, 7.57.

Women's Home Missionary Union. Cheshire: 25. Suffield: 53. Abington: 2. Bridgeport: Park, 50. New Haven: 1st, 100. New London: 2d, 1.55. Winsted: 2d, 5.

WASHINGTON, D. C.—\$73.99.

Washington: D. C., 1st, 49.50; S. S. Mt. Pleasant, 14.18; Ingram Meml., 10.31.

FLORIDA—\$22.34.

Daytona: 14.30. Melbourne: 6. Pomona: 1st S. S., 2.04.

GEORGIA—\$3.26.

Atlanta: Central, 3.26.

ILLINOIS—\$376.84.

Argo: S. S., 2.70. Aurora: New Eng. S. S., 12.25. Bartlett: 2. Big Woods: Ch., 5. Blue Island: S. S., 5. Brimfield: Ch., 10. Chicago: Fourth S. S., 1; Maplewood S. S., 4; Irving Park W. S., 10; New First Ch., 9.46; New First S. S., 6.45; A Friend, 100. Elburn: 2.80. Huntley: S. S., 2.70. Jacksonville: Ch., 10. La Grange: 1st, 65. Moline: Union S. S., 2. Paxton: S. S., 1.50; Ch., 3.16. Somokauk: S. S., 3.75. Winnetka: 54.07. Wythe: 3.

Woman's Home Missionary Union. Chicago: New Eng., 30; Pilgrim, 2; South, 6; Wellington Av., 2.50. Geneseo: 2.50. Kewanee: 2.50. McLean: 1. Mound City: 1. Rollo: 6.50. Wheaton: 5. Winnebago: 2.

INDIANA—\$35.03.

Bremen Ch., 1.64. Dunkirk: 2.70. Fort Wayne: Plymouth Ch., 5. Highlands: Ch., 2. Indianapolis: 1st, 3.09. Michigan City: 1st S. S., 6.11. Terre Haute: Plymouth, 2.85. Whiting: 1.64.

Women's Home Missionary Union. Indianapolis: 1st W. M. S., 10.

IOWA—\$140.78.

Alden: S. S., 3. Cedar Falls: S. S., 13.06. Corning: S. S., 2.55. Denmark: S. S., 5. Eldora: S. S., 4. Fort Dodge: 7.00. Garner: 5.88. Gilbert: 10.59. Hanford: S. S. & Ch., 2. Keokuk: Ch., 3.54; S. S., 1.50. Monona: S. S., 2. Monticello: 13.85. Muscatine: Mulford S. S., 3.55. Olds: S. S., 1. Pritchard: S. S., 4.89. Traer: 8.50. Union: 2.32. Vinings: 2.10. Whiting: 8.50.

Woman's Home Missionary Union. Alden: Y. L. M. C., 10. Cresco: 50c. Cromwell: 90c. Fort Dodge: 1.25. Garner: 2.25. Grinnell: 10.85. Keokuk: 1.35. Ottumwa: 1st, 2.50. Traer: 1.50. Whiting: 1.85.

KANSAS—\$66.89.

Arkansas City: Ch., 2; S. S., 2. Carbondale: 9. Chapman: S. S., 2. Haven: 3. Kansas City: Ruby Av. S. S., 4. Leavenworth: 1st, 4. Manhattan: 1st S. S., 6.75. Sabetha: 1st S. S., 13.14.

Woman's Home Missionary Union. Leavenworth: W. S., 1.50. Newton: Ch., 1.25. Lawrence: Ply. W. S., 6.25. Wichita: Fairmount W. S., 5. Downs: W. S., 3. Stockton: 4.

LOUISIANA—\$1.00.

Lake Charles: Woodbury W. Aux., 1.

MAINE—\$165.22.

Ashland: S. S., 4.06. Bangor: Hammond St., 9.44. Biddeford: 2d, 2.15. Brewer: 3.62. Deer Isle: S. S., 4. Eastport: S. S., 4.60. Elliot: 4. Lewiston: Pine St., 7. Mexico: S. S., 6. Paris: West, A Friend, 100. Portland: Woodfords Ch., 8.69; S.

S., 1.66. Searsport: 1st, 7; 2d S. S., 2. Sherman Mills: 1.

MASSACHUSETTS—\$1,413.15.

Abington: S. S., 1st, 4.82. Amherst: Hope 2. Andover: Ballardvale Union, 8.88. Belchertown: 12.50. Boston: Old So. Ch., 500; Dorchester, 2d, 21.62; Jamaica Plain, Boylston, 3.99; Hyde Park Clarendon, 2.10; East Boston, Baker, 1.82. Boxford: 1st Ch., 8.81; S. S., 3.30. Braintree: 1st S. S., 3.56; Ch., 6.50; So. S. S., 2.40. Bridgewater: Central Sq., 8.62. Buckland: Prim. S. S., 86c. No. Dist S. S., 30c. Cambridge: Pilgrim, 18.87. Chicopee Falls: 2d, 8.68. Clinton: German, 2.78. Cohasset: 2d, 4. Dedham: 1st, 2.50. Dudley: 1.80. East Bridgewater: Union S. S., 2.25. Fall River: Central Bible Sch. Birthday Fund, 6; Central, 91.85. Falmouth: North, 4. Gill: 2. Gratton: S. S., 3. Greenfield: 2d, 26. Great Barrington: Housatonic, 4.86. Hadley: 1st, 4.20. Haverhill: Bradford 1st, 6.75; Center, 10.13 Riverside Mem'l., 6. Heath: Union Evanl., 7. Holyoke: 2d, 56.25. Huntington: 1st S. S., 2. Leverett: S. S., 2.49. Medford: Mystic, 13.81. Medway: Village S. S., 1.25. Merrimac: Pilgrim Ch., 3.83. Middleboro: Central, 23.11. Milford: 55.63. Millbury: 2d, 1.83. Montague: 1st, 2.27. Natick: John Elliot, 2.18. New Bedford: No., 17.72. Newburyport: Central S. S., 19.50. Newton: Elliot Ch., 80; S. S., 13; Auburndale S. S., 10. Newton Highlands: 50. Newtonville: Central, 50. Northampton: 1st, 26.03; Edwards, 45.80; Florence, 11.25. North Andover: Tin S. S., 10. No. Attleboro: Oldtime, 7. Northboro: Evanl., 14.59. Palmer: Union Three Rivers, 15. Paxton: S. S., 1.25. Quincy: Bethany, 8.77. Reading: S. S., 8.70. Rockland: 1st, 4.05. Somerville: Prospect Hill Ch., 6; S. S., 3.57. Springfield: Indian Orchard, 5. Stoughton: 1st, 10. Sunderland: 10. Taunton: Trin., 15.75. Waltham: 1st, 5.50. Warren: 6.63. Webster: 1st, 9.50. Wellesley Hills: S. S., 7.48. West Springfield: 1st, 11.30; Mittineague, 5.22. Wilmington: 1.80. Whitman: 1st Ch., 12.15; Bible Sch., 10. Winchester: 1st, 67.50; 2d S. S., 2. Worcester: Old So., 225; Central, 55.33; Piedmont, 46; Bethany Ch. & S. S., 16.80; Hadwen Park, 1.90. Yarmouth: S. S., 2.15. A Friend: 25.

Mass. & R. I. W. H. M. A., 355.

MICHIGAN—\$61.93.

Alba: 1.35. Breckenridge: 97c. Charlotte: 3.40. Dowagiac: 1.40. Grand Rapids: 2d, 3.08. Hubbard: 90c. Lowell: S. S., 4.66. Metamora: 45c. Morenci: 1.12. St. Clair: Ch., 4.25; S. S., 1. St. Johns: 3.55. Wayland: 30c.

Woman's Home Missionary Union. Cheboygan: 1. Ann Arbor: 4. Calumet: 1. Charlevoix: 1. Grandville: 7.50. Greenville: 1. Litchfield: 5. Morenci: 5. Muskegon: 1st, 4. Owosso: 1. Saginaw: 4. St. Clair: 1.

MINNESOTA—\$110.39.

Baudette: S. S., 5c. Ch., 16c. Center Chain: 48c. Dexter: S. S., 3.09. Duluth: Pilgrim, 1.50. Hasty: 8c. Hawley: S. S., 11c; Ch., 29c. Lake City: 1st, 42c. Madison: 4. Marshall: 40c. Matawan: 24c. Medford: 30c. Minneapolis: Plymouth 16.66; Park Ave., 2.99; Pilgrim, 1.48; Vine Ch., 35c; Vine S. S., 4; Lyndale S. S., 5; Lyndale Ch., 72c; 5th Ave., 4; Robbinsdale, 40c; Lowry Hill, 84c; Oak Park, 18c; Linden Hills, 1.62; Minnehaha, 10c; Lynnhurst Ch., 96c; S. S., 12c. Monticello: 60c. New Richland: S. S., 2.68. Plainview: 30c. St. Paul: St. Anthony Pk., 1.70; Olivet, 6. Sandstone: 24c. Stewartville: S. S., 1.30; Ch., 50c.

Woman's Home Missionary Union. Fairmont, 2.18. Glyndon: 28c. Lake City: 1st, 28c. Madison: 1.02. Minneapolis: Pilgrim, 1.39; Park Av., 1.96; Linden Hills, 1.70;

Plymouth, 21.25; Lyndale Ch., 3.40; Lyndale S. S., 1.70. Montevideo: 2.04. New Ulm: 1.70. Princeton: 1.27. St. Paul: St. Anthony Pk., 1.53. Spring Valley: 1.27. Stewartville: 1.70. Wabasha: 1.91.

MONTANA—\$34.03.

Abmarokee: 1.05. Baker: 7.90. Crow Agency: 35c. Custer: 53c. Elgin: S. S., 2.78. Epsie: 77c. Froid: 1.05. Huntley: German, 1.68. Laurel: 1.38. Medicine Lake: 1.75. Merino: 1.07. Mussellsell: 1.89. Pompey's Pillar: 1.97. Red Lodge: S. S., 2. Stipck: 66c. Worden: German, 7.20. Albion: 5. Arborville: 1. Argo: 50c.

NEBRASKA—\$90.84.

Ashland: 2. Aurora: S. S., 6. Avoca: 1.50. Bladen: 5. Carroll: 1.25. Crawford: 1.25. Crete: 4. Fremont: 1st S. S., 8.92; 1st Ch., 5.32. Friend: C. E., 1; S. S., 1.06. Geneva: S. S., 5. Hastings: 3. Hemmingford: S. S., 75c. Howells: 1.94. Lincoln: Plymouth, 4.80; Butler Ave. S. S., 29c. Newcastle: S. S., 1.28; Ch., 7.90. Paisley: 31c. Park: Elgin, 1.25. Wallace: 1. West Point: S. S., 3. Wilcox: S. S., 1.52. Friend: 15.

NEVADA—\$2.63.

Reno: 2.63.

NEW HAMPSHIRE—\$179.99.

Amherst: 2. Concord: 1st Ch., 15.79; S. S., 7.53. Franklin: 21. Greenville: Ch. & S. S., 5. Hanover: Ch. of Christ Dart. Col., 26. Haverhill: Pike, Bethany, 1.16. Keene: Court S. S., 2.20; 1st, 13.50. Lancaster: 4.32. Lyme: 26.80. Rye: 18.20. Swanzey: 1st Ch., 6.60; S. S., 1.40.

Woman's Home Missionary Union. Bos-cawen: Penacook, 1.18. Epping: 30c. Exeter: Phillips, 1.20. Goffstown: 2.37. Hampton: 1.32. Henniker: 1.20. Keene: Court St., 1.42; 1st St., 9. Lebanon: 3.02. Lee: 30c. Manchester: 1st, 1.80; So. Main St., 90c. Mason: 35c. Raymond: 60c. Stratham: 53c. Warner: 60c. West Lebanon: 2.40.

NEW JERSEY—\$184.93.

Chatham: Stanley, 3.38. East Orange: 1st S. S., 10. Montclair: Upper, Christian U. N., 75. Newark: 1st, 4.75. River Edge: 3.88. Paterson: 1st, 7. Plainfield: S. S., 73.50. Westfield: 1st, 7.42.

NEW YORK—\$174.41.

Amber: 80c. Berkshire: 1. Brooklyn: 30c. Crappaewa: 1st S. S., 2. Chenango Forks: S. S., 2.29. Cortland: 2d, 26c. Greene: 1st, 1. Hall: Union S. S., 2.50. Homer: S. S., 5.75. Lake View: 63c. Munsville: 60c. New York: Lewis Av. Ch., 12; S. S., 6.50. Osceola: S. S., 71c. Orwego: 1st Pres. Union, 80c. Poughkeepsie: 1st, 19.25. Rensselaer Falls: 1st, 3. Riverhead: 1st, 5.25; Sound Ave., 40.24. Rodman: 67c. Roscoe: 70c. Schenectady: Pilgrim, 8.25. Sherburne: 27. Sherrill: 2.05. Spencer-ports: 1.26. Walton: S. S., 5; Ch., 4.60. White Plains: 12.50; Scarsdale, 7.50.

NORTH DAKOTA—\$22.94.

Carrington: S. S., 3.76. Cleveland: S. S., 3. Cooperstown: 1st S. S., 7.78. Drake: S. S., 1.20. Harvey: 1st, 6. Minot: S. S., 1.20. OHIO—\$322.60.

Amherst: 2d, 3.50. Berea: 10.50. Cincinnati: Walnut Hills Ch., 18; S. S., 8.70. Cleveland: Grace, 90c; Hough Ave., 17.21. Columbus: 1st, 65; Plymouth, 18. East Cleveland: East, 5.45. Elyria: 1st, 26.95. Lima: 2.75. Point Place: 35c. Springfield: 1st, 18.07.

Ohio Woman's Home Missionary Union. Akron: 1st W. M. S., 5.40; West W. M. S., 1.56; West S. S., 1.20. Amherst: 2d, 24c. Austintown: W. M. S., 1.08 S. S., 3.49. Berea: M. S., 81c. Cleveland: Euclid W. M. A., 15; Euclid Y. L., 3; 1st W. A., 3.84; Hough W. S., 6; Mt. Zion, 72c; Park W. A.,

2.25; Park S. S., 1.44; Plymouth W. S., 1.08. Columbus: 1st W. G., 36; Mayflower L. M. S., 1.50; North S. S., 5.55. East Cleveland: East W. A., 3.60. Geneva: W. G., 2.40. Lodi: W. M. S., 2.40; S. S., 1.20. Lorain: 1st W. A., 4.20. Marietta: Harmen H. M. S., 36c. Marysville: W. S., 60c. Mt. Vernon: M. S., 3. Newark: Plymouth W. A., 1.80. Newton Falls: W. M. S., 1.20. No. Fairfield: M. S., 1.08. No. Ridgeville: S. S., 64c. Toledo: Park W. A., 60c. Oberlin: 2d W. S., 4.80. Toledo: Plymouth L. M. S., 1.20; Pt. Place D. S., 30c. Twinsburg: W. S., 90c. Wayne: W. S., 84c. West Park: L. A. S., 1.38. Youngs: Elm H. F. M. S., 2.40; Plymouth L. M. S., 2.16.

OKLAHOMA—\$16.76.

Chickasha: 3.25. Okla. City: Pilgrim, 3.50. Oktaha: S. S., 1.18. Weatherford: 3.

Woman's Home Missionary Union. Chickasha: 75c. Medford: 89c. Okla. City: Pilgrim S. S., 3. Omega: Beulah, 15c. Weatherford: 1.04.

OREGON—\$4.00.

Forest Grove: 4.

PENNSYLVANIA—\$8.80.

Coleraine: 2.60. Meadville: Park, 5. New Castle: 1st, 1.20.

RHODE ISLAND—\$28.92.

Kingston: 2. Providence: Beneficent, 24; Free Evan'l, 2.92.

SOUTH DAKOTA—\$33.75.

Aberdeen: 3.65. Beresford: 19. Federal: Glenview, 3.50. Gregory: 60c. Sioux Falls: 7.

TENNESSEE—\$7.28.

East Lake: Union, 6.28. Memphis: 2d S. S., 1.

TEXAS—\$7.26.

Dallas: Central, 7.26.

VERMONT—\$153.99.

Bennington: 2d, 6.27. Benson: 1. Brandon: 1st, 3.15. Cambridge: 1. Charleston: East S. S., 1.16. Craftsbury: North, 3.26. Derby: 1.20. Dummerston: 1.30. Hartford: 2d, 3.33; West, 73c; Wilder, 5. Johnson: 14. Lyndonville: 4.50. Morrisville: 1.87. Newbury: Wells River, 8. Norwich: 2.16. Orwell: 1st, 33.36. Peacham: 5.95. Putney: 2.35. Rockingham: Bellows Falls, 8.08. Royalton: So., 2.01. St. Johnsbury: So. S. S., 6.60. Springfield: 1st, 17.10. Thetford: 4.46. Wallingford: 1st, 4.50. Warren: United, 3. Windsor: Old So., 8.65.

WASHINGTON—\$66.38.

Aberdeen: 1st W. S., 4. Ahtanum: 1. Blaine: 1.10. Deer Park: 1.40. Lakeside: 1. Metairie Falls: 1. Olympia: S. S., 1. Seattle: Plymouth S. S., 15.73; Columbia, 1; Green Lake, 1; Fauntleroy, 1. Stevenson: 1. Yakima: (Ahtanum), 3. Walla Walla: Zions, 14.40. Spokane: A Friend, 2.50.

Woman's Home Missionary Union. Ahtanum: Y. P., 1. Dayton: 1. Everett: 1. Natchez: 80c. Seattle: Edgewater, 54c; Fairmount, 20c; Green Lake, 62c; Plymouth, 2.64; Queen Ann, 20c; West, 77c. South Ben: S. S., 2. Spokane: Corbin Park, 40c. Tacoma: 1st, 4. Yakima: 1.08.

WEST VIRGINIA—\$2.10.

Ceredo: 2.10.

WISCONSIN—\$12.80.

East Troy: S. S., 2.50. Menomonie: S. S., 5.59. Nekeosa: 4.71.

WYOMING—\$15.03.

Big Horn: 82c. Cheyenne: 4.33. Douglass: 4.20. Green River: 1.30. Lander: 75c. Shoshoni: 1.25. Wheatland: 2.38. Contributions \$4,641.39

Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for January, February and March, 1919

(Continued from June Number)

MICHIGAN—\$41.32.

Charlevoix: 2.50. Hersey: 7. Litchfield: 1. Muskegon: First, 20.15. Three Oaks: 10.67.

MINNESOTA—\$46.74.

Minneapolis: Plymouth, 26.74. Northfield: 20.

MISSOURI—\$140.45.

Bonne Terre: 6. Cameron: 60c. Cole Camp: 3. Hamilton: 60c. Kansas City: First, 43.47; Westminster, 17.68; Prospect Ave., 3; Kidder: 1. Lebanon: 2.50. Maplewood: 1.70. St. Joseph: First, 10.32. St. Louis: First, 8.40; Pilgrim, 18.56; Fountain Park, 50c; Compton Hill, 26c; Hyde Park, 53c; Olive Branch, 12; Immanuel, 1. Sedalia: First, 3.45. Springfield: First, 4.28. Webster Groves: 1.60.

MONTANA—\$114.72.

Baker: 60c. Billings: First, 16.15. German, 1.86. Corwood: 27c. Columbus: 1.91. Crow Agency: 18c. Crane: 25c. Fallon: German, 25. Geyser: 42c. Glasgow: 1. Jolndive: 1. Great Falls: 4.68. Hardin: 1.50. Helena: 3.53. Intake: 55c. Judith Gap: 73c. Laurel: German, 1.89. Livingston: 2.53. Malta: 36c. McCabe: 12c. Plevna: 30; German, 20. Westmore: 19c.

NEBRASKA—\$461.08.

Alnsworth: 15.16. Albion: 2.40. Arborville: 15c. Arcadia: 5.21. Ashland: 1.95. Aurora: 1.05. Avoca: 3.10. Beatrice: 9.75. Bertrand: 75c. Bingham: 15c. Blair: 37c. Bloomfield: 1.20. Burwell: 3.45. Cambridge: 60c. Camp Creek: 8.10. Carroll: Welsh, 15c. Center: 1.65. Chadron: 4.75. Clark: 60c. Clay Center: 30c. Columbus: 1.65. Cortland: 18.03. Crawford: 2. Crete: 15. Curtis: 30c. David City: 48c. Dodge: 45c. Exeter: 90c. Fairfield: 11.40. Farnam: 2.39. Franklin: 7.70. Fremont: 12.38. Friend: 6.74; German, 3. Geneva: 13. Grafton: 30c. Grand Island: 60c. Harvard: 5.30. Hastings: 5.72; First German, 5. Hemingford: 1.50. Hildreth: 45c. Indianola: 2.40. Irvington: 67c. Leigh: 75c. Liberty: 92c. Lincoln: First, 36.90; Plymouth, 11.12. The Vine, 30.32; Butler Ave., 1.16; Zion German, 15. Linwood: 2.20. Long Pine: 15c. Loomis: 23c. McCook: 13.06; German, 15. Monroe: 10c. Napier: 30c. Neligh: 66c. Newcastle: 5.15. Norfolk: First, 1.55. Olive Branch: German, 3. Omaha: First, 9; Central, 35.91; Plymouth, 9.65; Central Park, 48c. Hillside, 75c. Palisay: Unadilla, 2. Plainview: 75c. Princeton: German, 2. Ravenna: 8.41. Red Cloud: 45c. Rising City: 36c. Riverton: 1.12. Rokeby: 1.13. Scribner: 4.95. Seneca: 15c. Seward: 30c. Shickley: 36c. Springfield: 1. Strang: 2. Syracuse: 75c. Taylor: 7c. Trenton: 2.61. Uehling: 30c. Verdon: 10.70. Wahoo: 8.60. Wallace: 9c. Waverly: 2.05. Weeping Water: 12.76. West Point: 45c. Wilcox: 7.54. York: 18.62.

NEW HAMPSHIRE—\$257.63.

Amherst: 3.27. Barrington: East, 2.80. Boscawen: Penacook, 10.65. Claremont: 2.06. Croydon: 1. Dover: First, 12. Dublin: 80c. Franklin: 6. Hancock: 3. Hanover: Center, 2.50; Dartmouth College, 24.50. Henniker: 7. Hill: 2. Hillsboro: Smith Memorial, 10. Hollis: 13.43. Jeffery: 14.84. Laconia: 7.01. Lisbon: 10. Littleton: 16.93. Manchester: First, 33.90; South Main St., 16.78. Milford: 12. Mount Vernon: 8. Pelham: 5. Pembroke: 2. Ray-

mond: 4. Seabrook: South, 1. Somersworth: 5.26. Tamworth: 2. Wakefield: Union, 1.68. Walpole: 3.17. Webster: 1. Winchester: 12.

NEW JERSEY—\$848.39.

Bound Brook: 4. Elizabeth: 2. Hawthorn: 1.44. Lindenwood: 44c. Montclair: First, 325.50; Upper, 45; Watchung Ave., 5. Newark: Belleville Ave., 10.55. Nutley: 7.91. Orange: 10. Paterson: Auburn St., 2. Plainfield: 420.77. Ridgefield Park: 1. River Edge: 78c. Woodbridge: 12.

NEW MEXICO—\$6.03.

Albuquerque: 5.28. Los Ranchos De Atascadero: 45c. San Mateo: Mexican, 30c.

NEW YORK—\$1,120.05.

Aquebogue: 82c. Binghamton: First, 4. Briar Cliff Manor: 5.20. Buffalo: First, 17.31; Pilgrim, 5.37. Cambria: Lockport, 2. Carthage: 2. Cincinnati: 3. Clayville: 38c. Columbus: 26c. Cortland: First, 2. Danby: Ithaca, 8.50. Elbridge: 3. Elizabethtown: 6. Fairport: 25. Galena: Albion, 1.50. Gloversville: 105.80. Greene: 5.75. Groton: 3.40. Hamilton: 2. Henrietta: 5. Homer: 2. Irondequoit: 6. Jamesport: 1.12. Jamestown: First, 2; Pilgrim, 60c. Java Village: 30c. Kingston: Ponckhockie, 2. Lake View: 1.21. Lisbon: 10. Lockport: East Ave., 7.50. Madrid: 10. Middletown: First, 10. Moravia: 8. Newburgh: 40c. New Lebanon: 3. New York City: Borough of Brooklyn, Central, 119.75. Ch. of the Evangel, 5.50; Flatbush, 31.61; Lewis Avenue, 13.50; Park Slope, 17; Parkville, 40.07. Plymouth, 10.69; Tompkins Ave., 25; Borough of Manhattan, Bethany, 10; Broadway Tabernacle, 150.25; Harlem, 3; Manhattan, 21.85; Borough of Queens, Flushing, First, 25.14; Richmond Hill, 18.12; Rockaway Beach, 10; Woodhaven, Christ, 2; First, 15.10. Northfield: 2. Orient: 15. Oxford: 9. Patchogue: 13. Perry Center: 2.81. Phoenix: 2. Portland: 23c. Port Leyden: 27c. Poughkeepsie: 7.50. Prospect: 1. Riverhead: First, 2.89. Saratoga Springs: 5. Saugerties: 7. Sayville: 10. Schenectady: Pilgrim, 8.48. Smyrna: 78c. Syracuse: Geddes, 6.25; Good Will, 12. Plymouth, 114. Ticonderoga: 2.35. Wading River: 2. Walton: 9.94. Warsaw: 10. Watertown: Emmanuel, 1.60. Wellsville: 12.50. West Bloomfield: 14.60. West Groton: 94c. West Winfield: 6. White Plains and vicinity: 49.91.

NORTH DAKOTA—\$181.80.

Amenia: 3. Argusville: 4c. Beach: 4. Berthold: 1.55. Bördulac: 2. Brantford: 1. Cando: 4. Carrington: 1.63. Clear Creek: 1. Cleveland: 2. Coal Harbor: German, 30. Cooperstown: 3; Park, 1. Dawson: 1. Deering: 1. Dickinson: 6. Dodge: 5.50. Dogden: 1. Drake: 9.81. Dunn Center: 1. Dwight: 5.25. Elgin: 10. Esmond: 3. Fargo: First, 9.80. Farland: 1. Forman: 1. Foxholm: 1. Glen Ullin: 7. Halliday: 1. Havana: 1. Hebron: German, 1. Hensler: 1. Hesper: 3. Hettinger: 2. Hope: 7. Kildeer: 1. Lakota: 2. Lignite: Pothills, 1. Litchville: 1. Marmath: First, 1. Mayville: 4. McHenry: 1. Michigan: 2. Minot: 2.80. Mott: 1. New England: 1. New Rockford: 9. Pettibone: Malcolm, 1. Pierce: 3. Ranger: 1. Reeder: 2. Regan: 1. Regent: 1. Rocky Butte: Beach, 1. Sawyer: 1. Highland: 1. Scranton: 1. Shields: 1. Stady: 1. Stroud: Alexander, 1. Wahpeton: First, 1. Williston: 4.42.

OHIO—\$592.08.

Akron: First, 114.80. **Alexis:** Toledo, 3. **Alliance:** Welsh, 8c. **Amherst:** First, 1.01; Second, 40c. **Andover:** 2.90. **Ashland:** 2.87. **Ashtabula:** First, 1.50; Second, 3.15. **Atwater:** 43c. **Bellevue:** 50c. **Berea:** 40c. **Berlin Heights:** 2.52. **Brownhelm:** 14c. **Burton:** 4.40. **Chagrin Falls:** 2. **Chardon:** 20c. **Chester:** Chesterland, 9c. **Cincinnati:** Columbia, 38c; Walnut Hills, 5.14. **Clardon:** 1.90. **Cleveland:** Archwood Ave., 3; Collinwood, 3.40; Denison Ave., 1.60; Euclid Ave., 36; First, 4; Glenville, 17c; Grace, 20c; Highland, 2.36; Hough Ave., 3.37; Jones Road, Welsh, 2; Kinsman-Union, 60c; North 85c; Park, 3.23; Pilgrim, 57.36; Plymouth, 1.88. **Columbus:** First, 12; Grandview Heights, 2.94; Mayflower, 7.33; North, 86c; Plymouth, 8.50; South, 34c. **Coolville:** 68c. **Cayhoga Falls:** 1.46. **East Cleveland:** Calvary, 33c; East, 3.95. **Edinburg:** New Milford, 1. **Elyria:** First, 42.84; Second, 48c. **Fairport Harbor:** 20c. **Geneva:** 2.69. **Greenwich:** 20c. **Hamilton:** 70c. **Hudson:** 9.30. **Huntsburg:** 1.12. **Iron-ton:** 40c. **Isle St. George:** 3c. **Jefferson:** 4.58. **Kent:** 8.05. **Lakewood:** 1. **Lima:** 38c. **Litchfield:** 87c. **Lock:** Centerburg, 1.41. **Lodi:** 1.10. **Lorain:** First, 1.20; Second, 1.20. **Lucas:** 9c. **Lyme:** Bellevue, 75c. **Madison:** Central, 3.56. **Mansfield:** First, 25. **Marietta:** First, 17.39. **Martins Ferry:** 97c. **Marysville:** 3. **Medina:** 10. **Mount Vernon:** 4.70. **Newark:** Plymouth, 70c. **North Monroeville:** 55c. **North Olmsted:** 23c. **North Ridgeville:** 35c. **Norwalk:** 3. **Oberlin:** First, 11.72; Second, 14.66. **Painesville:** First, 4; Union, 8c. **Pierpoint:** 1.66. **Plain:** 35c. **Point Place:** 40c. **Radnor:** 6.04. **Ravenna:** 27.70. **Rock Creek:** 40c. **Saybrook:** 2. **Shandon:** 5.50. **South Newbury:** 1.02. **Springfield:** First, 8.12; Lagonda Ave., 2.72. **Strongsville:** 2.98. **Sullivan:** 40c. **Sylvania:** 2.25. **Tallmadge:** 16. **Toledo:** Birmingham, 22c; Park, 5.20; Pilgrim, 30c; Plymouth, 2.20. **Second:** 36c; **Washington St.** 6.16. **Troy:** Welshfield, 58c. **Twinsburg:** 1.05. **Vaughsville:** 2.50. **Wauseon:** 2.65. **Wayne:** 3.80. **Wellington:** 60c. **West Williamsfield:** 36c. **Windham:** 80c. **Youngstown:** Elm St., 2.04.

OKLAHOMA—\$17.60.

Cashlon: 1. **Drummond:** 47c. **Hennessey:** 5c. **Kingfisher:** 70c; Park, 80c. **Medford:** 2.80. **Muskogee:** 1. **Okarche:** 55c. **Oklahoma City:** Pilgrim, 1.91; Harrison Ave., 3. **Oktaha:** 2. **Waldron:** Kansas, 1. **Waynoka:** 1. **Weatherford:** 1.32.

OREGON—\$128.74.

Ashland: 3. **Corvallis:** First, 39c. **El-liott Prairie:** Woodburn, 20c. **Eugene:** 8. **Hillside:** Forest Grove, 2. **Ione:** 1. **Lexington:** 32c. **Portland:** First, 90; Sunnyside, 10; Highland, 70c; University Park, 34c; Waverly Heights, 5; Atkinson Memorial, 3. **Rainier:** 2. **Salem:** First, 1.49. **Sherwood:** 50c.

PENNSYLVANIA—\$91.34.

Audens Reid: Horeb, 2. **Clifford:** Welsh Hill, 50c. **Coaldale:** Second, 85c. **Coleraine:** 1.20. **Duquesne:** Salvoic, 5. **Edwardsville:** Welsh, 10; Bethesda, 5. **McKeesport:** First, 2. **Milroy:** 10. **Miners' Mills:** 1.21. **Philadelphia:** Central, 15; Germantown, 11.50; Snyder Ave., 3.30. **Pittsburg:** Puritan, 2. **Pittston:** 5. **Pottersville:** 50c. **Randolph:** Guy's Mills, 25c. **Seranton:** Jones Memorial, 5; Plymouth, 2.50. **Spring Brook:** 1.60. **Taylor:** 1.57. **Titusville:** Swedish, 50c. **Wilkesbarre:** Puritan, 4.86.

RHODE ISLAND—\$127.01.

E. Providence: Newman, 10.10. **Little Compton:** 5. **Pawtucket:** First, 100. **Providence:** Free Evangelical, 93c. **Westerly:** Pawcatuck, 9.98. **Wood River Junction:** 1.

SOUTH CAROLINA—\$1.45.

Charleston: Circular, 1.45.

SOUTH DAKOTA—\$92.00.

Eureka: German Parish, 30. **Oacoma:** 7. **Parkston:** German Parish, 30. **Scotland:** German Parish, 25.

TENNESSEE—65c.

East Lake: Union, 65c.

TEXAS—\$73.55.

Dalles: Central, 61.80. **Houston:** First, 3.25. **Port Arthur:** First, 6. **Spring Lake:** 2.50.

UTAH—\$5.68.

Ogden: First, 5.33. **Salt Lake:** Phillips, 35c.

VERMONT—\$307.45.

Bennington: Second, 9.27; North, 2.86. **Brattleboro:** First, West, 10.91; Center, 10. **Bristol:** 2.66. **Brownington & Orleans:** 10. **Burlington:** First, 35; College Street, 39.10. **Colchester:** 1.28. **Corinth:** 2.50. **Danville:** 6.50. **Dorset:** 4.50. **Enosburg:** 5. **Essex Junction:** 3. **Greensboro:** 3.70. **Gulford:** 1.50. **Hardwick:** East, 3.86. **Iris-**chester, 1.59. **Mariboro:** 1. **Morgan:** 8. **Morris-town:** Morrisville, 7. **New Haven:** 6c. **Pittsford:** 10; Florence, 7. **Proctor:** Swedish, 2.25. **Randolph:** First, Center, 2.84; Bethan, 4.26. **Rutland:** 11.91. **St. Johnsbury:** North, 38; East, 3.25. **Spring-**field, 3.63. **Stratford:** 5.73. **Sudbury:** 2.70. **Swanton:** 5. **Theford:** North, 1.64. **Wal-**lingford, 6. **Waterbury:** 6. **Westfield:** 5. **Westford:** 2.90. **Westminster:** 2.80. **Willis-**ton, 5. **Windsor:** 4.25.

WEST VIRGINIA—\$1.60.

Huntington: 1.60.

WASHINGTON—\$210.70.

Ahtunum: 60c. **Alkali Flats:** 24c. **Ana-**cortes, 3. **Batum:** 1.40. **Bellingham:** 40c. **Brewster:** 52c. **Carroll:** 40c. **Colfax:** 5. **Eagle Harbor:** Winslow, 1.50. **Edmonds:** 2. **Endicott:** German, 3.66. **Guemas Island:** 1. **Kennewick:** 33c. **Kirkland:** 1. **Lake-**side, 75c. **Lind:** German, 5. **Longbranch:** 60c. **Marcellus:** 25. **Medina:** Bellevue, 65c. **Monroe:** 63c. **Natches:** 13.15. **New-**port, 4. **North Yakima:** 30c. **Oak Lake:** 15c. **Odessa:** Pilgrim German, 6; Fried-ensfeld, German, 2. **Orchard Prairie:** 77c. **Pataha City:** 1. **Richmond Beach:** 15c. **Ritzville:** Philadelphia German, 24c. **Ruff:** German, 1.13. **Seattle:** Plymouth, 3.60; University, 11.60; Columbia, 2; West, 1.14; Fairmount, 1; Keystone, 12c; Alki, 1.30; Fauntleroy, 59c; Finnish, 1. **Spokane:** Pilgrim, 20c; Westside, 71c; Corbin Park, 1.54. **Sultan:** 1. **Summit Park:** 1. **Sunnyside:** 30c. **Tacoma:** First, 43; East, 30c; Park Ave., 35c. **Tonasket:** 10c. **Tolt:** 92c. **Toppenish:** 1. **Walla Walla:** First, 55.87. **Washougal:** 49c.

Summary of Receipts

For January, February and March 1919	
Receipts credited to Churches under the Apportionment, as published	\$8,085.82
Receipts from State Organizations and Individuals	5,416.39
Income from invested Endowment Funds	16,684.22
Receipts available for Current Work	\$30,186.43
Donations, Legacies and Conditional Gifts for the Endowment Funds	85,293.85
Total Receipts	\$115,480.28